

SPEAKERS HAND BOOK World Program



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INTRODUCTION

The daily issues of life, which are topics for conversation in every home in the United States and call for headlines and editorials rewritten in many languages, would have a most familiar sound to millions living in the Far and Near East and Latin America. We have no corner on labor unrest, the high cost of living, shortness of production, cleavage in society, the new position of woman and a questioning of the old faiths and practices. Have you noticed the change of front on the part of the newspapers large and small, the space given to the Orient, to happenings thousands of miles away, formerly discussed with a four-line paragraph at the bottom of the sheet that needed filling?

The great questions now demanding understanding or solution in the United States are but a part of a world problem and it is as impossible to answer them to the satisfaction of ten million people without regard to the other people living outside our borders as it is for a doctor to treat one part of a body suffering from blood poison, saying "If this sore is only healed, all will be well." This has been the policy of many a thinking man and women and perhaps to a marked degree in our country because of its isolations, and to-day there are no spaces of separation and we are feeling for the first time with the world.

The United States of America is neither by qualities nor accomplishments in a position to save the world any more than our men won the war. They added their fresh strength, their supplies, their experience and the end came. But there are contributions we can make to weary, seeking world that will turn the tide, not but that others could do it were not their strength depleted, and in the years until they recover their full powers, ours is an unusual opportunity and responsibility. It is the contributing of the experience along the lines of Christian service we have been favored in being able to try.

Thousands of women and children under twelve are working in the factories of China with no labor laws for protection. Thousands of women in India are working outside of their home with no more outlook upon life than the machine they operate; still other thousands are working under most undesirable conditions in Japan. Thousands of women in South America are making roads and acting as beasts of burden. Shall it be years and years before conditions are changed, or are we willing to produce and send sufficient trained leadership to show strong women in these countries the way as far as we have gone? To be of much value, such help must go now.

Students are always a factor to be reckoned with, mostly in future possibilities, but in the past days European students have given of their best and many in North America as opportunity came, and to-day the youngest republic, numbering four millions of people is following the leadership of its student body in demanding reforms from the government. Similiar movements in Japan and India are showing much power. The religion we hold dear is the only one which will give the moral stamina which these leaders must have, or disaster will be the result of finding their strength.

Whatever the movement may be called is of little moment. The thinking world is realizing that woman's power is being exerted along new lines. Think of an Oriental man in a public address last summer, saying, "We realize that no nation rises above its womanhood." We have a message out of a few years of experience to the home woman whose life is made deadly monotonous by wealth or the lack of it. Shall we pass it on?

Beginnings of world peace may be made by a Paris conference, but the continuation and fruition of such idealism is only possible if the proper foundations are laid. Appreciation and understanding which shall grow into love and such come only when a sufficient

leadership of a country are shaping their lives and the policies of their communities upon the teaching of Jesus Christ, and this is the task that is upon our shoulders to-day—to take His winning all comprehending life to those in other lands and in our own, who this day are making for the weal or woe of the future.

There can be no national thinking except as its leads to International thinking. There can be no limited living unless its intensiveness leads into an expression of world service. Dare we withhold this knowledge from those in our membership who have not thought it through?

Katherine Willard Eddy. Sept., 1919.

WORLD CITIZENSHIP

"The stage is set, the destiny disclosed. It has come about by no plan of our conceiving, but by the hand of God, who led us into this war. We cannot turn back. We can only go forward, with lifted eyes and freshened spirit to follow the vision. It was of this that we dreamed at our birth. America shall in truth show the way. The light streams upon the path ahead and nowhere else."

From President Wilson's speech in presenting the the Peace Treaty and the League of Nations to the Senate.

"The Nineteenth Century made the World a Neighborhood; the Twentieth Century is making the World a Brotherhood."

"200,000,000 people in Asia and Africa go to bed hungry every night."

"Only Christianity can meet human need. All other religions are man-made, and their inadequacy lies in the fact that they can lift man no higher than man's own head."

"To further the movement for better living conditions through the use of facts already ascertained, the Association is calling a conference in September of women physicians from Europe, the Americas and the Orient."

From the Association Monthly, August, 1919.

"What we need is friends, who will come out and settle among us, learn our language, study our conditions, and then teach *us* to lead our own people."

A Christian Woman in India.

THE YOUTH OF TO-DAY MUST BE THE BRIDGE BUILDERS

In the annals of oriental folklore there is a quaint story of the man who built the road. The hills and valleys were pleasant with patches of plush green. The lord of the land looked out over the softly waving fields and said, "It is a good year for rice. I will repair the roads and where necessary I will build new ones. Moreover I will ask our neighbors to look to the mending of *their* ways."

So the farmers finally harvested the rice and said, "To-morrow we shall carry our grain to market. That night the rains began to fall. The mountain rivulets become roaring torrents. The men, however, were unafraid and set out along the excellent road. They came to the river, and across its swirling current they could see the fine road stretching on. There was no bridge; so the disappointed men were obliged to turn back, their own labor and the labor of their lord having been in vain.

Such is the destiny of every country that does not build bridges.

Bishop Greer in one of his sermons demanding 100 per cent. patriotism and sacrifice, said:

"America is boastful of her material power and has made wealth her god. We always supposed that sheer material power expressed rulership. To-day the scales fall from our eyes and we see her material power in this land is not all. We see the real purpose of our wealth and that we must have more to give in sacrifice and service. We are beginning to realize that the priceless jewel of American life is service to our country and the rest of mankind."

New York Times, May 2, 1919.

SEEN BY MISS SCOTT IN JAPAN

Sept. 9, 1919.

"In one factory alone which I myself visited there are 3,700 girls—think of it! as many girls as would make up a good-sized little town—and there are scores and hundreds of factories in Osaka, many small, not a few very large. I wish that I had the power to bring before your eyes the girls that I saw—rows and rows and rows of them at machines, many of them looking to be mere babies, although the Japanese law requires that they shall be twelve years old, which, as we count age, would be about ten. Pathetic little figures with dull hopeless-looking faces and such tiny, tiny bodies. I am not a woman given to easy tears, but I went through that factory with a lump in my throat that felt like a football. Most of them live in dormitories within the factory enclosure, and after their twelve hours' work, are received into its dubious comfort to sleep a few hours, walk about the enclosure a bit, and then go back to work once more. It is true that the dormitories I saw (and I visited several) were clean and well kept and probably far better than the girls would have at home. It is also true that industrial work anywhere under any conditions means pretty drab days for most girls. Conditions are as they are and they change slowly, but the thing which makes me want to cry out and assail the very heavens with my clamor is that *we are not doing anything about it.**** I do not doubt that almost any factory in Osaka would be open to us if we were to tap only ever so lightly at the door."

TALKING POINTS

The purpose of this handbook is to supply the speakers, who are to present the advance program of the Foreign Department to the Association members throughout the country, with accurate information on the present and future program of the Young Women's Christian Association for the women of the world with especial reference to the needs of the work in China, India, Japan and South America.

Because of our as yet undefined relationships with the Inter-Church World Movement and to the various Mission Boards, we can use as speakers only those who thoroughly understand the situation and who are well informed on the possible dangers of inaccurate statements.

To enable you as a speaker to secure detailed information on political and racial relationships, we include a bibliography which, though not exhaustive, should prove of great value. Also we are supplying figures and material for charts and blackboard work for those speakers who desire to use them.

SPEAKING POINTS

Building a Speech

In preparing the speech it is desirable to

1. Decide what your main purpose is in talking to that audience; what it is you want to make them as business women, industrial girls, club women or Board members, do; and never forget that purpose during your talk.
2. Be accurate in statements and quotations.
3. Be prepared to name authorities for statements, or to answer any objections raised to statements that you make.
4. Be able to adjust your speech to suit any audience you may meet in the Association.

WHEN SPEAKING

1. Begin with a good strong opening sentence.
2. Speak slowly and distinctly, trying to reach the person farthest from the platform.
3. Never go over your allotted time; leave your audience with a hunger to know more.
4. Finish strong; beware of an anti-climax.
5. If speaking with slides, moving pictures or using charts for illustrations, talk to one focus.
6. However formal or informal the construction of the talk is, there are three cardinal virtues which no speaker can afford to neglect—TACT, CLEARNESS, FORCE.

FILLING SPEAKING ENGAGEMENTS

Every speaker on the Foreign Advance Program will have a definite captain to report back to and from whom she will receive requests to speak. Each Speakers Bureau will attempt to find out all possible information in advance about the meeting in order to let the speaker know the type of audience, the hour of the meeting, the place, etc. We would suggest the following request slip:

Date.....

Time.....

Name and address of person or organization.

Requesting speaker

Answer before

.....

Name or type of speaker

Type of audience

.....

Approximate

.....

Number

.....

Date

.....

Place

.....

Train connections

.....

Remarks

.....

On arrival, speaker report to:

.....

THE UNITED STATES OF EUROPE

BY VICTOR HUGO

A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things should be.

A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, in the face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art; their genius clearing the earth, colonizing deserts, and ameliorating creation under the eye of the Creator.

To you I appeal, French, English, Germans, Russians, Slavs, Europeans, Americans, what have we to do to hasten the coming of the great day?

Love one another!

WHAT IS THE FOREIGN ADVANCE PROGRAM?

The Foreign Advance Program comes as the response of the Foreign Department of the National Board, Young Women's Christian Association to the challenge of a shaken world. In the crash of the World War, the earth has been shaken from center to circumference, old civilization, old traditions, old ideals, old superstitions, old religions, old relationships, both personal and national, and old provincialisms, are crumbling.

The late Hamilton Wright Mabie, after his return from the orient, said, "Foreign missions is the greatest

unifying power at work among men. It is the only adequate expression of that Spiritual Internationalism which was the long dream of the Prophets. It is defining a universal standard of morals, reaching and practicing the gospel of love which is silently working a revolution in the feelings and thoughts of men in race relations. It has become the very highest statesmanship." Sometime ago when relations between the American and Japanese governments were severely strained, Count Okuma, then Premier of Japan, who as a boy was a pupil of a Christian missionary, said, "How can questions of the character that have arisen between Japan and California be solved? Personally, I am profoundly convinced that questions of this kind can never be solved by law nor by politics, nor by diplomacy. It is only when these two peoples believe what Christianity taught in regard to the Fatherhood of God and the Brotherhood of Man, that they will be able to extend hands across the Pacific and work together for all that is good, and great and noble. The only force that can solve such questions is Christianity." Recently, the President of China proclaimed to his great people "that only Christianity could save China."

The Foreign Department of the National Board is fundamentally a missionary society. We cooperate with and are in South American and the Orient at the urgent request of the missionary bodies operating in these lands. In fact, even this advance answers only in part the appeals, or responds to the unparalleled opportunity that confronts the Y. W. C. A. in these throbbing nations.

The unspeakable suffering of the women and children of Europe and the Near East, found a sympathetic and generous response in the hearts of the womanhood of America, but have we realized deeply and personally that while there are hungry people to be fed in Belgium, Serbia, and Poland, there are more than

thirty million women and children in India who every night cry themselves to sleep in their hunger while in China untold millions live from birth to death on the borderland of starvation.

There are physical as well as economic needs, we are asked to meet—how our hearts were stirred during the war when we heard that five million men stretched on beds of pain in the hospitals of our Allies, we gave with eagerness time, money and life that these brave lads might have the best in the gift of medical care and skill. But do we realize that there are today twenty-five million women and children stretched on mats of pain, without either hospital, doctor or nurse? They, too, gave their brothers, their husbands, and their sons by the tens of thousands to help win the war. As you love and serve the American widow who gave her husband to help make the world safe for us, you will not forget the little Indian widow, crushed by the superstitions of her cruel religion? They are in bondage, physically, mentally, and spiritually. What an opportunity to bring relief through our health campaigns, the development of trained leadership in our School of Physical Directors everywhere in such urgent demand.

This is also the response of the Foreign Department to the challenge of a serving world. Girls and women by the hundreds of thousands are being sacrificed on the altar of modern industry in South America and the Orient. The factories of China employ 4,000 men and 150,000 women and girls, 30,000 of these are in Shanghai working for one cent an hour.

In Japan, out of 1,300,000 employees in the factories 850,000 are women and girls who work 12, 14, and 16 hours a day, seven days a week, with but two holidays a month; 81,000 return home every year on account of illness, 14,000 of these die of consumption. The average wage during war prosperity was from 10 to 20 cents per day. The price of rice has gone up 300% in Japan

while wages have remained the same. There are 500,000 girls in industry in South America, to say nothing of the girl away from home in shop and office and school, who are ceaselessly appealing to us for help and protection.

We come to you with the assurance of new glad co-operation in meeting triumphantly the challenge of the women in a shaken, suffering, serving and struggling world, in a way that will represent on our part real deep character, development, self-sacrifice, and new dependence on God and a victory worthy of the opportunity.

Ella D. MacLaurin.

CHINA—HER PLACE IN THE WORLD OF NATIONS

It is now more than a half century since William H. Seward, Lincoln's great Secretary of State, prophesized with reference to the Orient as follows:—"The Pacific Ocean, its shores, its islands, and the vast regions beyond, have become the chief theatre of events in the world's great hereafter."

It is interesting to note the march of civilization from its early cradle along the Euphrates and the Nile, and also to see that the great world struggles for freedom have been wrought chiefly between the 20th and 55th degrees of North Latitude. This narrow belt may be divided into three periods: (1) Europe; (2) the United States; (3) China.

Our acquisition of Hawaii, Guam and the Phillipines has completed the westward march of the United States across the continent and the Pacific, bringing us into direct contact with the Orient and the problems of Asia which the United States must now face with wisdom, courage and justice.

Little attention has been paid to the Far East, but students of the Orient have noted the wonderful growth of Japan during the past 50 years. It has not only developed marvelously along industrial lines but has apparently strengthened itself as an imperial power. To-day Japan represents, almost alone in the world, the old idea of autocracy based upon the rule of might and the "divine right" of the Emperor, and the world witnesses the marvelous spectacle of 65 million people intensely trained to a high point of efficiency as a militaristic nation wielding great power in world affairs and especially astute in state-craft. Opposite to this is the great empire of China which of all the nations of the earth has survived as a nation and as a people with cherished traditions, with a history, a religion, a science, a phil-

osophy and a principle of democracy in small groups ante-dating other ancient, medieval and modern countries.

These people naturally peaceful and industrious have desired for thousands of years to live by themselves. To preserve themselves and their civilization they built the great Chinese wall to keep out those who would practice upon them the doctrine that "might makes right," and thus for centuries they kept out the Tartars and others who would have subjected them to bondage and destroyed them as a nation.

The noble ideals of the ancient Chinese have made them victims of modern civilization—so-called—because the Chinese ideas are anti-militaristic, leaving them helpless in the face of military powers. Outside nations for personal aggrandizement have appropriated slice after slice of her territory and have imposed upon her not only unjust tribute of territory, and invaluable "concessions," but have through means of trade, demoralised some of the provinces by the introduction of the opium curse and other destructive articles, degrading customs, and diseases. From time to time concessions have been secured by foreign powers, some by threats and some by intrigue with corrupt Chinese officials until China has been stripped and impoverished by these questionable methods, and the sad part of it is, by so-called Christian nations. Is it any wonder that Japan justifies herself by these same methods?

In spite of all her handicaps of traditions and slow-moving progress, China succeeded in 1911 in starting a republic through an almost bloodless revolution against the Manchu dynasty. It is often said that China was not ready for a representative form of government, but others maintain that China with her small democratic groups operated locally for centuries was better prepared for democracy than many European nations dominated by strong power from the top. Her people have

been democratic from time immemorial and so complete and satisfactory has been this local form of home rule that they have had little use for national government, and the national government had little use for the communities except to collect taxes from them. There has been no militaristic caste or class strong enough for leadership to meet emergencies as has been the case in Japan where they had a strong government from the top down, where the so-called lower classes had little or nothing to do with the government. But of the two systems, China's is based upon the soundest and is building from the bottom up, while the autocratic governments are tumbling from the top down the world over. Failure of German and Russian autocracies are examples.

The China of today is a new China and is becoming more progressive every day, a fact obscured by the great concentration upon Europe during the war. One of the excuses given for keeping China out of the European war was the danger of awakening 400,000,000 Asiatics. It must be remembered in this connection that almost the only Asiatics who appeared in France or Flanders were the 200,000 Chinese coolies now returning to China with larger vision, greater experience and clarified views as to the difference between autocracy and democracy. The new republic of China is a fact with which the world will now have to deal and the question is, shall China be welcomed into the family of free nations and saved from the rapaciousness of world greed and ambition for territory and power, or must she in self-defense be forced to become a great military power, with sure possibilities of making Asia the world's greatest battlefield? One by one China's great seaports have been ruthlessly seized and now Tsingtao, her last sea exit of note, is about to be awarded to a foreign power by the Paris Peace Conference, and that, too, at a time when the entire Chris-

tian world is dreaming of and praying for international peace.

In a word, China has needed no outside help to preserve her nationality. She has fought her way through to the present and survived in spite of outside hindrances. The curse of opium thrust upon her, poisoning millions of her subjects, aroused China to the point of abolishing the opium traffic and it is everlastingly to her credit that only last year she bought up the stock of opium available in China and deliberately destroyed it by a fire at a cost of over 20 million dollars. Notwithstanding this fact, opium is still being smuggled into China in great quantities and the more deadly drug morphine is also being introduced.

One of China's drawbacks today is a vast territory hampered by lack of transportation and good roads. She has now less than 7,000 miles of railway against 250,000 for the United States. The movement for good roads is making great headway throughout China and this fact together with the introduction of automobiles and trucks will open up new developments in every direction. China for centuries has mostly relied upon water transportation and even this she has developed by extending and dredging old canals. The great canal of China, over 1,000 miles long, was built 200 B. C. and this is now being improved.

The natural resources of China have only been developed to the extent of about two percent. Geologists and engineers tell us that in coal, iron and other useful minerals, China is one of the most richly endowed countries in the world. In fact, she has all the natural resources necessary for self-support both in peace and in war and can be independent for centuries, if necessary without outside support. The question is simply one of development without robbery, and this is where America can help. If China can get aid without con-

fiscation, she will become one of the richest and most prosperous nations in the world. She has unbounded natural resources and the greatest supply of cheap labor in the world,—a rare combination—which puts her in an incomparable position for production and world trade. America can render a great service by insisting upon John Hay's policy of the open door with the honest chance for China to become self-supporting and with an equal chance for all the world to compete for her trade.

Education;

In educational matters, China is struggling up from her centuries of traditions which have resulted in a peculiar intellectual caste of mind linked closely with tradition and sentiment for antiquity. But China is emerging gradually through modern influences and is headed in the right direction. She is developing in her own way that which will probably be the best for her own people. Outside nations should not require nor expect China to adopt western methods and ideas entirely. These would not be effective and might be retroactive. It must not be forgotten that there are scattered throughout the world some thousands of Chinese students in colleges and universities. Sixteen hundred of these, of whom 150 are women, are in American institutions of learning. About 25% of these return every year and new ones take their places. Almost all the Chinese representatives in Paris at the Peace Conference were graduates of American universities and most of them were pronounced Christians.

Statistics of the Board of Education appearing immediately after the revolution of 1911 give the number of students in all government schools and colleges as 1,000,000 using round numbers. In 1914 the total number is given as 3,500,000 and for 1917, 4,000,000. The total number of schools and colleges in 1914 is 108,000

and for 1917, 120,000. Thus there was a rapid increase during the first three years of the republic. Under American standards there should be an attendance of eighty million pupils in the Chinese schools.

Phonetic Script, Hope of China.

It is not generally known that there has been invented by the Conference for the standardization of pronunciation, held in 1913, a system of phonetic script which has received official recognition. This script has three functions, to unify spoken dialects; second, to help the study of Chinese characters; third, to educate the illiterates. Institutes have been held for the purpose of extending the knowledge of this script and some of the higher normal colleges like Peking, Nanking and Wuchang, have undertaken the preliminary introduction of it. In Peking over 100,000 people have already been reached with it. An effort will be made in certain towns this winter to reach every man, woman and child as an experiment of its efficiency. The same plan was taught to some of the coolies in France with marked success. This script consists of 39 characters by which an illiterate person can be taught fundamental reading in two or three months. The Mandarin language is of course the universal language of the educated classes in China, but almost every community in China has its provincial dialect so that Chinese living 20 miles apart often can not understand each other. It will be seen at a glance what this phonetic script means for China. If carried out as now seems likely, ten years hence every child and adult in China may be taught to read something that will be a national means of popular communication. This means national thought, national education, national sentiment and a resultant patriotism which will be the ultimate defense of the republic and secure its protection against dangers within and perils from without. In short, it means a revolution along

safe and sane lines and it is not only a promised hope for China but another blessing and safeguard for peace in Asia, and peace in Asia means a long step towards world peace.

Dr. Yui in a stirring appeal for "a strong and regular propaganda for the cause of Education" in China, says:—"We do not need to propagate any educational theories, however sound or beautiful they may be. All we need to do is to bring before the people in a most vivid and convincing way the facts about education and all the benefits it confers, and has already conferred upon other countries which have duly emphasized it.

"In our experience of educational lecture work of the Y. M. C. A.'s of China, in which especially constructed apparatus has been used, according to scientific principles for vividness, we see tremendous possibilities of an educational propaganda of the kind, when it is carried on on a much more extensive scale. In three full years' lecturing in about fifteen provinces, there has not been one place where this type of lecture has not most deeply gripped the people. What we need to show is the benefit of education to the individual, the family, the local community, the country, and the world, and how to get this education."

The message to the world is clearly "hands off China" except the hands of helpfulness. The Y. M. C. A. and the Y. W. C. A. are peculiarly fitted to lend the helping hand to China, and the 200,000 Chinese returning from France offer unprecedented opportunities for those who understand the work. America has an opportunity to aid generously and intelligently.

Dr. Ida Kahn, one of the first Chinese women to graduate from an American university, made this recent appeal to modern Chinese women. "Let our women of education in Peking and elsewhere gather themselves together to work for the schools, Red Cross,

Y. W. C. A., and everything else which bespeaks the betterment of the country, instead of staying at home to play poker and "sparrow," and going out to attend endless dinners, tea parties and dances. Our country is in danger of going over a precipice, and the slightest push in the wrong direction will complete our undoing. Let us rally our forces and help the Ship of State to move safely. One person cannot accomplish much, but one or two hundred millions of women can work wonders. Let us go back to a more Spartan-like simplicity of living, and let us build up social service until every city in China is sanitary, every section of the town has its proper schools, and every child, whether girl or boy, is sent to such schools. True social service brings democracy in its train, and we who are citizens of a new Republic can help to make it truly great by preaching and living democracy all the time. Why not learn to do our household duties, deeming it effeminate to be waited upon by maids and slave girls all the time?

"Let us at the same time strive to put away slavery and concubinage from our country. No true emancipation can take place until we firmly uproot these evils.

"The status of women in China, while leaving much to be desired, still is quite hopeful when we consider that she is just emerging into the sisterhood of the nations. Our men can depend upon us to bear the burdens of the day, for nowhere is there a more industrious, diligent, and persevering womanhood than in China. Christ alone can crown our womanhood by giving us true liberty of mind, soul and body, and we who are made free will herald in a new era of growth and prosperity for our beloved country.

Two thousand years before Christ, the Chinese philosophers evolved an ethical precept now recognized the world over as the Golden Rule of Christianity. Confucius recorded this in negative form about 500 B. C., which freely translated says: "What you do not like

when done to yourself, do not do to others." Christ put it in positive form. This simple precept is the best foundation for a league of peace so far invented. It is based upon righteousness and justice and there will be no safe and sane peace in this world until this original Chinese precept is universally recognized. Ultimate world peace must come through the evolution of the international mind and the international heart of the peoples of the earth, restraining governments from the old order of "power and pelf." In this international work the Y. M. C. A. and the Y. W. C. A. have a real contribution to make towards the reclamation of a war weary world.

ANDREW B. HUMPHREY,

Oct. 8, 1919.

CHINA TODAY: A BIRDSEYE VIEW

A visitor coming out of the Chinese art exhibit at a recent exposition remarked in a tone of great surprise, "It is a revelation to me. I never dreamed that the Chinese had produced or were capable of such achievements." That men did not know (and the majority of men and women do not know) that for twenty-five centuries—from a thousand years before to fifteen hundred years after Christ—China was abreast of or leading the world's civilization and culture. It is only in the last four hundred years, and more particularly in the last one hundred years (in this modern era of applied science) that China has lost the lead and straggles behind in confusion. Where will the year 2000 find China? That is possibly the single greatest question the world has to answer in this twentieth century. John Hay though being dead yet speaks in living, timely words when he said, "The storm-center of the world has gradually shifted to China. Whoever understands that mighty empire socially, politically, economically, religiously has a key to world politics for the next five centuries."

This is no exaggeration. China cannot be exaggerated. China looms large on our new horizons. China's importance was foreordained. When the seas and the dry land were separated and the mountains were heaved out of the bowels of the earth—that day the coming greatness of China for all time was assured. It was written in her very location on the globe—in the world's temperate zone where alone all the world's great cultures have arisen. It was written into her fertile soil—the alluvial deposits of her mighty rivers, further enriched by enslaved winds that bring their yearly tribute of rich dust from the northwest and rain from the southeast. It was written when she was underlaid with vast beds of iron and coal and copper, among the largest

and richest on earth—the raw materials for the great industries that should arise when the stone age and the bronze age and the iron age should give place to the age of steel. Her size as a nation was decreed when the mountains and the deserts shut her in from the north and west and the ocean from the south and east—a compact land two-thirds the size of ours.

But China's present importance and future greatness are not dependent principally on these assets which have been enumerated. Her richest treasure is her people and she is rich in that. If miser-like she sat down to count them, each of her twenty-one* provinces a heavy bag of precious human lives, she would count somewhere between 350 and 400 millions. China among the nations is the greatest multi-millionaire of them all. She owns one-fourth of the raw material of human personality. And what of the quality of this quantity? Those who know the Chinese best believe in them the most. Those who have lived longest among them see in all this mass of men and women unspeakable possibilities. Scraping off the veneer of filth, ignorance, superstition, extreme poverty, foot-binding, concubinage, and immorality (which with two exceptions are found yet in distressing measure even in our own America) and getting down to the natural wood of the Chinese temperament and nature, they find it hard, of fine, smooth grain, and capable of taking a high finish. These Chinese are by nature capable, resourceful, patient, industrious, faithful, solid, cheerful and by heredity lovers of learning, lovers of peace, and lovers of the democratic principle. Think what this means for the future of the human race, after the one-fourth and the three-fourths have mingled their waters in the new stream of human relationship and history.

China, however, is not flowing a clear pure stream, but like her own Yellow River flows muddily along.

*18 in China Proper, 3 in Manchuria.

She is in utter confusion. To see the oldest and proudest and greatest nation on earth, the mother of the splendid civilization of the Far East, reduced by the turn of events to a state of childish helplessness is one of the saddest sights in all our time, and one of the saddest stories of history. She who had lived her long life in security and splendor in a golden palace fronting on the sea and backed by high mountains and broad deserts has had every protecting gate and door broken down by ruthless nations who would brook no policy of splendid isolation. The trade and resources of China were necessary to the world and the world laid rough hands upon them. To such a state of weakness has China been brought that now only a sense of decency—if there be any such—on the part of the nations can keep them out of her apartments, several of which (and those the choicest) are already tenanted by unwelcome intruders. China has no physical power to protect her honor and her privacy. She stands today a great figure appealing to the pity of the world, and it is a question whether those who pity her and would rescue and restore her are not too late. One thing is certain: no nation ever needed friends—protection, helping friends—as China needs friends today.

What are the difficulties that face China? We name a few of them:

1. Her own divided state. The Chinese Republic established in 1911, and modelled upon the United States, was an attempted solution for her weakness and inefficiency. Its failures, however, have already far out-numbered its successes. Those who expected the Republic and the millenium to arrive simultaneously have been bitterly disappointed. It takes more than a constitutional democracy to save any nation. Instead of a unified country we behold a divided China, the radical South fighting almost continuously in more or less severe civil war the conservative North. The pres-

ent President was elected by a rump Parliament of Northern men, from which the Southern delegates were absent. To add to the difficulties of unification are the lack of railroads (only about 7,000 miles for all of China being now in operation, or approaching completion), the lack of money to build railroads, and the lack of common vernacular. The difficulties in the way of unification are at present, when China must be unified or perish, almost insuperable and heart-breaking.

2. Official corruption. The corruption of China's old-style officials, who are still for the most part in power, is notorious. It is these men who are selling China out for Japanese gold. In one year they borrowed \$220,000,000 from Japan, giving in wholesale fashion, as their security, China's most precious natural resources. Japan today holds a first mortgage on China. The money thus acquired is not spent for the good of China, but to satisfy the selfish ambitions and sordid pleasures of these military governors and civil officials.

3. Financial bankruptcy. China, in spite of her potential wealth, is financially bankrupt. She owes heavy sums to foreign creditors, Japanese and European. As a result, foreign control throttles the national development of her economic life, for foreigners have their fingers on her trade, her tariffs, and various concessions on the coast and in the heart of China.

4. Japanese aggression. This is China's most acute and critical danger today. Southern Manchuria, Eastern Inner Mongolia, Shantung, the Yangtze valley, Fukien—into all these the Japanese are infiltrating with trade, concessions, and armies of soldiers and agents. It is this danger, oncoming and overwhelming, which is arousing China as she has never been aroused in all her history. Does the Treaty of Versailles toll the bell for a doomed China, doomed as a national entity, or does it mark out the locus of the next World War, when ships shall carry American armies across the Pacific in place

of the Atlantic, or is it through a League of Nations, a super-national power, to be the ultimate salvation of China from her enemies that throng her round? These are momentous questions of today.

5. The power of the military governors. It is the military governors that hold the reins of power in China today, when of all times the civil should be in control. Under their leadership dominated by Japan will this great peace-loving nation become a militarism to disturb the peace of the world, to create race-strife, to fight it out with the whites for world-supremacy?

6. The ignorance of China. A knowledge-loving, knowledge-worshipping people, ruled by scholars for unnumbered generations, ninety-seven per cent. illiterate! That is the paradox of China. China to be safe in the new world and safe for the new world needs a million new schools and a million new teachers. Where shall she get them and how train them, when her treasury lies empty?

7. Her three religious systems (Confucianism, Buddhism, Taoism) are unsuited to the twentieth century civilization that is flooding the oriental lands and carrying before it old institutions, old ideals and ideas. Confucianism with all its splendid moral code stands facing the past, while the new China rushes into the future; it stands emphasizing the family, to the exclusion of the rights of the individual, especially of woman, the neighborhood, and the larger groups, when the world is talking in terms of internationalism, social responsibility, industrial democracy, community life, rights of woman, and a fair chance for every individual. Confucianism, Buddhism, Taoism—all are being weighed in the balances of an age of applied science, historical research, and international relationships, are found seriously wanting, and their dominion, as in Japan, is fast being given over to Agnosticism and Atheism. "One quarter of the human race is slipping from

its spiritual moorings. Surely, never was richer freight derelict on the waters of time.”*

Shall we then despair for China? Not at all! Who proved neighbor to him that fell among thieves? Was it not he that rendered help in spite of his different race, heredity, profession, ability, education, and wealth? Are we as Christians to pass by on the other side of China's need, deeming it a hopeless case or not our business? Are we not physically neighbor to China—in this new Pacific Era of the history of the world when her frontage is directly opposite to ours? Are we not mentally and spiritually neighbor to the Chinese who have been called because of their likeness to us in many ways “the Anglo-Saxons of the East”?

Signs of hope are everywhere. The Chinese student-class, students of government, missionary, and private schools alike, are rising in defence of their land in one of the most heroic and stirring movements ever recorded in any land. The commercial boycott is proving a powerful weapon in Chinese hands. The conscience of the world is being roused at the recital of the wrongs done China, and no further wrong will go unchallenged. The Christian forces are recording successes that twenty years ago would have been declared beyond belief. With a vastly reinforced equipment, human and material, there is no limit to what may be done for Jesus Christ in China during this generation. Even China's leading classes are turning to Christianity with eager questioning interest, wondering if in Jesus Christ lies the future safety and development of China. “The Yellow Peril has become the Golden Opportunity” for the Christian forces of the world. Shall we then render service of heart and hand and life to this peace-loving, knowledge-loving, home-loving, democratic, construc-

*World's Missionary Conference, Edinburgh.

tive people ? Shall it be the Christian democracies of China and America that together shall control, with all their resources and in all their power, the destiny of the world?

Oscar MacMillan Buck,
Ohio Wesleyan University.

THE ASSOCIATION MOVEMENT IN CHINA

The Young Women's Christian Association entered China at the urgent request of both the Chinese and the existing missionary body. It came into being with New China and has been a part of it. With this propitious background; with its emphasis on the discovery and development of Chinese leadership, and with its flexibility of method the Association stands prepared to do a unique work in China.

The Association in China is also an experiment in internationalism, for though its membership is Chinese its secretaryship includes young women from Great Britain (England, Scotland, Ireland, Australia and Canada), and from Sweden as well as from the United States of America. All learn the Chinese language and work shoulder to shoulder not only with the Chinese women but with each other. These secretaries all work under the direction of the National Committee of China, a committee composed of Chinese, British and American women, and under Local Boards the majority of which are all Chinese. Thus through international cooperation is being developed an indigenous Chinese Association.

The object of the Association here as elsewhere is the bringing of abundant life,—social, intellectual, physical and spiritual,—to the girls and women of all China. The framework is very like that in America, the work falling there as here into the two general divisions of City and Student work.

City work usually begins with the girl or woman in her own home,—the woman whom New China has found too late, for school life. Sometimes this means that she has been married very young. Again the new life has found her when she is too old to enter a primary school and has no foundation for anything else. In either case her horizon is still bounded by that travesty of home which social conditions of old China have cre-

ated. This if the family is "conservative," if liberal, the girl is swept out into a liberty of action and life that is as dangerous as it is new. In both cases she stands in dire need of friendship and guidance.

To these young women and girls, the City Association offers wholesome social life, an intellectual chance, through special classes and lectures, physical development and a knowledge of Jesus Christ and the abundant life in Him. The City Association also ministers to the non-mission school student in that city and is beginning, largely through its Chinese leadership, to touch the industrial girls.

It takes a long time to organize a City Association in China, and get it to a place of service in a community. After the invitation from Chinese and the missionaries of the city has been received, pioneer secretaries must be found, secretaries trained in America or some other country where the Association has been established long enough to produce leadership. After assigning these secretaries to the city in question, they must learn Chinese, must come to know all kinds and conditions of people, must discover and secure Chinese leadership for secretaries and committee members and must make a thorough survey of the city, before reaching even the stage known as pre-organization. Before any city can be really organized it must also have as many as five Bible classes under Association leadership and a pledged membership, a strong nucleus of whom are Christian.

The Board of Directors is elected as with us, by the membership, and it decides on and raises its own budget. City Associations in China now use the plan of co-operating with the National Committee in an Annual Budget campaign. This finance work is developing self-confidence, cooperation, team spirit and many other desirable qualities of leadership among the Chinese women as well as securing their funds. Their

budgets always include a generous percentage for the support of both National and World work. The only help asked for from abroad is for permanent equipment or for initiating new work.

Organized student work in China is found mostly in the Mission Schools, where the necessary Christian leadership can be assured. The great emphasis in this work is on self-expression and the development of leadership. It is also most strategic in our work with non-mission schools,—the graduates of the mission schools being much in demand as teachers, and often giving the Association the only possible entrance to the school to which they go.

The non-mission school student body is the most potential and in many ways the most needy group of young women in China. Their power of leadership and something of the spirit that is in them was shown in the demonstrations of the Student Strike of the past summer. In the Student Unions, formed at this time, in all the large centers of China, *the girls had equal representation with the boys*, and though not so much in the public eye, were no whit behind in their activities.

The Association has a friendly touch with these students in every city where we have secretaries,—and is the only Christian agency which does have this touch and consequent possibility of helpfulness. Association secretaries are leading physical classes and Bible classes in the schools themselves and in cities where we have organized Association there are also week-end conferences, recreation, lectures, special classes, clubs, etc., planned especially for the students themselves, at the building.

The Time Investment Club, corresponding somewhat to the Eight Week Club in America and enlisting students in evangelistic work and social service for their home communities is an integral part of the student work in China. *Harriet M. Smith, Sept., 1919.*

Extracts from Miss Lowry's May, 1919, Report

Every profession and country has its peculiar terminology. The newcomer in China at first thinks that the majority of words used apply to the mission field and its peculiar problems. One word especially is heard everywhere,—contacts. We are told from the very beginning not to let one opportunity for making a contact slip by. Indeed, we may even get too exaggerated idea of the importance of this term. Later when it comes to mean some kind of a link between ourselves, the work we are doing and some other person, we realize that its importance has not been over emphasized. It does in fact count one of the most important functions of our work in China. After all we can only accomplish results as we touch and influence the lives of the individuals we meet. A wide awake, keen missionary lets few chances for gaining entrance into the homes and lives of his acquaintance escape him. English classes in non-mission schools or with a small group of friends, coaching a football team, teaching tennis, giving gym lessons, all with an eye to future Bible classes and friendships with the students, are some of the more common methods of getting contacts. Here in Hangchow we have a unique club which makes possible the contacts in an interesting and valuable way.

The Good Fellowship Club has been the result of a progressive young doctor to give the Chinese especially the Christians, some healthful form of social intercourse. The channels for a good clean social life among the Chinese people are very limited. In the past, becoming a Christian has often meant cutting oneself off from friends and relatives. The feast days, the festivals, harmless in themselves were tabooed. As for joint meetings of men and women,—well, such a thing was never heard of in decent society. The universal wall that divides men and women is stronger and more impassable than any structure made of stone and wood could pos-

sibly be. The plan of this young doctor to establish a club where the men could come to enjoy a good time with each other as well as bringing their wives with them was discouraged. The men sniffed at the idea of their wives going out of an evening, let alone accompanying their husbands. The wives shrank back and muttered something to the effect that it was never done. However there were a few people willing to act as pioneers in the cause of social intercourse.

The early meetings of the club were not always pleasant. Outsiders laughed and considered the whole idea a huge joke. Sitting around at home in the evening! What could one do? The members kept on meeting first at this home and then at that. The strangeness was passing away. The men no longer felt that it was queer when they started out on Tuesday night with their wives for some friend's home. The women began to enjoy the outing and after a while to take part in the discussions. The men were surprised to find out how well their "stay-at-home" wives could express themselves.

It became the fashion for the members to indulge in friendly chaffing and to occasionally play jokes on one another. The membership grew. The fame of these meetings spread until many of the erstwhile scoffers were begging to be admitted. At first the discussions were conducted in English but in a short time it was decided to have them in Chinese so that more of the women would understand and take part. This year the club has become so big that it has been divided into two groups. These sections meet separately three Tuesday night out of the month. The fourth week there is a joint meeting with a special program. The first meeting after the division each section had twenty-five present. This number has continued to come weekly. From the original idea of a mutual good time the purpose of the club has grown until now the members feel that it should aid in reaching the non-Christians they

know and vitalizing the religion of their Christian friends. To this end the discussion each time is on subjects which interest and help the members and their friends.

The personnel of a meeting is most interesting. Here on this side is a doctor just back from study in Japan and showing Japanese influence in his clothes and thoughts. This keen-eyed man in the awagger Chinese clothes is an official. Yonder in the corner is a Buddhist scholar of the old type. In front is an attractive man interested in Christianity, but unwilling to definitely commit himself, as such a step would mean the loss of a fortune. By the door is one of the pastors, a graduate from one of the famous American theology schools. On this side is a returned student from Germany. There is a Harvard man and other graduates of American colleges. Students, merchants, railroad officials and others compose the men's side of the room. The women are of various types. All are still a bit shy of talking out in the discussions, but at other times they show signs of that leadership that in a few years will surprise the world. They are for the most part well poised, clear thinking individuals who will have a great influence not only upon China, but upon other countries as well. They discuss the group meeting in their various churches, the lack of amusements for the Chinese women, committee meetings for social service work, subscription lists for the orphanage, cake making, types of stoves, baby diets, the latest engagement especially exciting because the lady in question is supposed to subscribe for a newspaper, for HERSELF. So the chatting goes on much the same subjects that one would find at home.

The discussion of the evening is to be on the differences between Buddhism and Christianity. Every point made the old Buddhist scholar contests. When the discussion seems to have reached a dead lock the

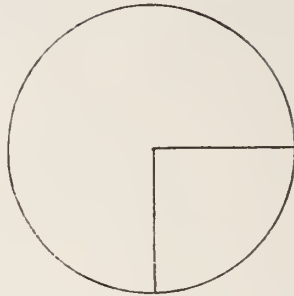
theologically trained students make a few remarks that seem to settle the matter. Finally the old scholar speaks—"There is really no difference between the two religions. Christianity, however, seems to make a man lead a better life and to more completely change him. Otherwise there is REALLY no difference." In vain the various people try to make him see that he has admitted the point but he shakes his head and repeats "No difference."

The social side of the program is hailed with great delight. Have you ever felt a condescending pity for those benighted individuals who play Buzz, Bright Idea and kindred games? I have, but now I have become their staunch patron. The first time a Chinese gentleman who is willing to admit his importance plays one of these games, his psychological processes, as shown in his usually immobile face, are laughable. When the first person who says seven or some other forbidden number instead of Buzz, and as penalty has to sit on the floor, this proper gentleman is shocked. Indeed in his contemplation of such a breach of etiquette he loses count and forgets to say "Buzz." Someone tells him to sit on the floor. In a dazed manner he rises, starts to sit but half way down recollects that no Chinese gentleman should behave in such a fashion. He starts to rise. Some one again says, "You had better sit down." This time the Sien Sen sits. Soon his hat is on one side, his silken shirts are in disorder and he is playing as the rest. The next week he plays with greater zest and soon is thinking up other games. A concession is made for the women. They don't have to sit on the floor but on benches. Otherwise, they and the men share equally.

The hostess and—yes—really her husband are passing around the refreshments. You sample delicious fudge, pieces of lovely cake, hot buttered biscuits and Chinese sweets. When you remark on the splendid re-

freshments, the host proudly says, "My wife really does cook foreign things well. A few months ago she had never made a foreign thing." You in America don't realize what such a statement as this means, but we here in China appreciate its significance, and dream rosy dreams of the future. Easter musicc, Christmas plays, trips to the hills with a picnic, a free fine friendship, good time of men and their wives and friends are only a few things that have and are the outcome of the contacts made in this club. Christians regardless of their particular churches, non-christians as well as the foreign missionaries are finding this Fellowship Club a veritable oasis. May similar clubs with their opportunities for contacts spring up throughout China!

CHINA



One-fourth of the women of the world are Chinese, 200,000,000 women—93 women doctors. 70 babies in every 100 die.

There are 7 times as many physicians in New York City as there are medical missionaries in all the non-Christian world.

300,000 people in Canton make their homes on small boats.

150,000 women work in factories.

Maximum wage for women.....40c per day

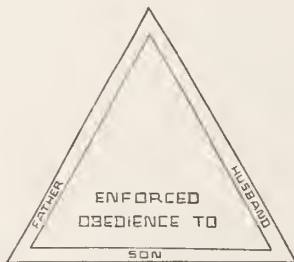
Maximum wage for girls.....15c per day

THE Y. W. C. A. IN CHINA

	Fields	Associations	Members	Secretaries
China has...	5	81	3889	44 American, 17 Chinese
U. S. A. has.	11	1309	373599	2042

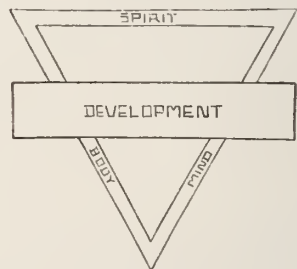
In China—less than one secretary to one Association.

In U. S. A.—almost two secretaries to one Association.



She has.

The Chinese Woman's Triangle.



She wants.

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A book written to emphasize the fact that the present task of the missionary is to develop a Chinese church which will assume the burden of evangelizing the land.

THE CHANGING CHINESE*Edward Alsworth Ross*
The Century Company, 1911.

Impressions of modern China showing the conflict of Oriental and Occidental civilizations.

THE DEVELOPMENT OF CHINA.....*Latourette*
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A book giving the essential facts of Chinese history as a background for the study of present day problems in China.

THE GATEWAY TO CHINA.....*Mary Ninde Gamewell*
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A delightful picture of Shanghai which portrays the fascination of this Oriental City.

ANCIENT PEOPLES AT NEW TASKS*Willard Price*
Missionary Education Movement.

Chapter III tells of economic conditions in China and of the extensive Industrial Mission Movement which is taking its place as a part of the Gospel.

CHINA—AN INTERPRETATION*Bishop Bashford X*
Methodist Book Concern.

A first hand study of Chinese history and an interpretation of the principles underlying the ancient Chinese civilization, and of the effect of Western ideas and ideals.

THE UPLIFT OF CHINA*Arthur H. Smith*
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A condensed but comprehensive account of mission work.

CHINESE CHARACTERISTICS*Arthur Smith*
Some critics call this *the book* on the Chinese that is before the public.

INDIA TODAY

By Fred B. Fisher

The swift-moving currents of modern life are nowhere deeper or more portentous than in the Indian Empire. It matters not by what name you call it—renaissance, reformation, revolution, reconstruction—there is a potent movement at work in India today. The war has helped to precipitate a molding of the national mind. This must be the inevitable outcome of a crisis which has suddenly thrown together in brotherly relationships such divergent groups as Hindu, Moslem, Buddhist, Sikh, Christian, Anglo-Indian and Colonist.

The evidences of a great social awakening are legion, but none more far-reaching than the demand for the advancement and education of women. Ancient Hinduism regarded womanhood with bitter contempt and suspicion. The sacred books declared that "to educate a woman would be like feeding a serpent milk; she would but turn her education into poison." Over against this ancient superstition regarding woman, and in contrast to the haughty tyranny of orthodox Hinduism, reform conferences by the score are adopting sweeping resolutions.

In a great congress of Hindus, held in the Punjab, three out of four major resolutions referred to the condition of women: (a) Prohibition of early marriage; (b) Education of women; (c) Relief of widows and orphans. In another great conference held in Bombay, the following declaration was made: "We are strongly of the opinion that every effort should be made to promote and expand the education of women—elementary, secondary and higher."

The root of all social progress in any country lies in the condition of womanhood. Miss Eleanor McDougall has issued a trenchant challenge: "India needs, as never before, a supply of native women trained to habits

of independent thought and serious study. The college women of India, whose influence will be out of all proportion to their numbers, *must be trained by Christians.*" This is a call to Occidental Christian womanhood to provide much of the leadership necessary at this hour to lift the womanhood of India into a place of commanding influence in the nation and in the home

Fred B. Fisher.

REPORT

Martha C. Whealdon, Poona, India, July, 1919

India has always been characterized as the land of unrest. More than ever is this true just now. After two years' absence from the country, one feels the difference in spirit and seeks to trace the changes and determine their cause.

We must recognize that the same burdens that the world has been under have come in full force to India. Here has not been the Vision of Hope or the consolation of Faith to make strong the heart or to shield from the terror of despair.

You have read and heard of the part that India, as a loyal member of the British Empire, has taken at the front. Only time will tell that story as is true of all nations whose subjects gave of life at the front in service. Though it was a very small fraction of India's men who left India, yet the military life which has here touched the life of the millions in various ways, has brought a new interpretation to the meaning of patriotism and has stirred a National consciousness which has never been articulate before. Sir Sinha, an Indian of learning, has been given a seat in Parliament overseas. This is the first Indian to receive this privilege. There is a movement for "woman suffrage" though but few women know what this means or have any desire for a voice in government. One hears much of "Home Rule."

Influenza probably took a heavier toll in India than in any other land. There were six million deaths. More than ever occurred in any one year from cholera or plague combined! Whole villages were wiped out with no one to come to their relief.

Over a wide section the rains failed last year and the famine has caused much suffering and death. The Government has come to the relief of those who were without food by providing work to earn their food, yet

so many were reduced by influenza and starvation that they had not strength to work and relief came too late. Cattle have fallen by the thousands. When the family milk supply and the means of livelihood depended upon the one bullock and there was not food to keep it alive, the whole family was in despair. Often the owner waited until too late to take the animals to relief stations. The Agricultural Department has demonstrated the value of the cactus for fodder. True to the reticence of the Indian to do other than his ancestors, he pleads with the expert who prepares the cacti to save his precious bullock, "O, Sahib, give but two spears of grass, I pray you, but not that to my beloved." In spite of his anxiety the animal soon grows fat. Cacti is one of the plentiful products of India and is chiefly cultivated along the railroad track as a fence,—a hidden blessing for just this time of need.

The life-giving rain has come at last. There has been great anxiety over the delay. Of the eight propitious signs usually trusted, six failed. God has heard the prayer for His Mercy and this week we have had enough to promise that the seed will spring up. The "latter rains" are expected in August and very much depends upon them just as in the days of Moses.

Through your representatives in India for the past years, you have heard much of Bombay and have been asked to think and pray for the work there in particular. Now, if you have not heard it already, I have a surprise for you. It comes in the form of a challenge here to us and we have found that you do not fail us under those circumstances ever. Miss Withers has just begun her new work as Indian National Traveling Secretary as evangelistic worker. You will be glad of this and as she will have all India for her parish, you see the challenge for your larger faith.

The term "Field Work" needs no explanation—you know this plan of organization well. It is scarcely start-

ed in India. There are to be nine districts or fields. In the absence of workers or field secretaries, the two fields now organized are being carried on by volunteer workers and the help the local secretary can give.

The field I want you to know and feel you have a part in is called the "Western India District." It is to belong to you by adoption and you may think of me as the connecting link. As "National Field Secretary," my place of residence is Poona, a city of about 200,000 population, four hours south of Bombay. Look on your map for Karachi, a city on the Arabian sea coast in the very northwestern part of India. This is the N. W. limit of the district. Belgaum, south of Bombay 16 hours by rail, is the southern limit. Later, when I visit the ten Associations now organized in the district, it will be a pleasure to take you on tour. Before this tour can take place, we plan to hold a conference in the most central place we can find. The representatives of each Association will spend at least three days together and we hope that so much inspiration will be given that the most isolated and alone Association will find new purpose and joy in service for the Master. You will pray for us. The dates are now set for November 20-25.

Poona is my parish just at hand, so I must tell you about it. It is one of the political centers of India. There are cantonments and 40,000 men have been stationed here at various times during the past four years. This is the seat of government during the rains—June to September. By this we mean that the Governor, his household and staff, with many of high rank of the Capitol, Bombay, are here in residence. Presidency is a political division which corresponds with a State at home. This is "Bombay Presidency." The new Governor is Lord Lloyd, and it is with joyful anticipation that we find Lady Lloyd is a woman who is definitely interested in Christian work. She has said she will be president of the Bombay Y. W. C. A.

Poona Association is one of the oldest in India. It has now a membership of 40, and I am sorry to say that there are but four girls on the list. The average age of the membership is 45 and they have not been able to make the girls welcome. The past weeks have been spent in finding girls.

There is a little brick building, the property of the Association, used for all purposes. It has one room, 15x50. Its walls are pale blue, the eight windows are large and the woodwork is painted black. The floor is uneven and covered with hemp carpet. The front half of the room is almost blocked with willow chairs filled with huge cushions. The walls are lined with huge bookcases filled with old discarded books, most of them are presented, by well-intentioned, retiring ministers from their theological libraries. There are many volumes of bound magazines, "The Sunday at Home" chiefly. The building is located on the main street, has no grounds, and though it can serve as a center, it badly needs some attractive features.

Last December a missionary who has been for years in Poona associated with the Scotch Church Mission, visited one of our holiday rest homes. While there, she died. When her will was examined, she had left her home in Poona to the Y. W. C. A. to be used as a home for girls. The papers are not yet complete, but soon this house will come into our possession. It will accommodate 10 persons. The house is in fairly good condition, will need all furniture and comforts. It is located very nicely for a restful home, but is so far out of the city that it is not practical as a social center, which is most needed now.

For the past fourteen years Bombay has been the residence of the national secretaries and the national headquarters. Two months ago, it was decided that it was best to move to Calcutta. As India has no National buildings, this is not serious. The impartiality of such

a body should insure their help to all local Associations alike, but personally I feel that a prop has been removed. It is as though your Field Office has been taken to a city four days away by post, when you had always had it in the same street. There are reasons to expect it to be for the best good and increased strength in Calcutta.

THE WOMAN OF MODERN INDIA

In order to understand the woman of Modern India and the problems attendant upon the formation of what may rightly be called a "Woman's Movement," it is necessary to look first at the background of custom and tradition from which she is emerging. And may we try to remember that in the essential and fundamental things of the mind and spirit there are few differences between her and us? Read some of the poems of Sir Rabindranath Tagore or Mrs. Naidu to see how the spirit of play and love of games is the same in the little children, how home is honored as the source of influences that can mould the characters of those within it, how the ideal of devotion and sacrificial love pertains to all relationships between friend and friend, parents and children, husband and wife. Or re-read that beautiful hymn written by an Indian Christian woman, "In the Secret of His Presence How My Soul Delights to Hide" and ask yourself if we must not have much in common with one who can voice so perfectly our soul's yearnings. Any difference we shall find are external and due to circumstances, not to any inherent difference in the men, women, and children as human beings.

To what causes can we trace the repression and oppression from which the Indian woman is only just consider the country itself. India, a vast continent beginning to receive her emancipation? First, we must rather than a country, for many centuries divided by one hundred and forty-seven distinct languages, by two thousand three hundred and seventy-eight separate castes, by several religions existing side by side, in constant conflict and mutual hatred and distrust, by great spacial distances and by great extremes of climate. A heterogenous population of more than three hundred millions of people can hardly achieve unity under such conditions and without unity any appreciable progress is impossible. The women have suffered most, for caste

regulations and social practices have drawn about them more and more tightly the shackles of illiteracy and superstition, of confinement to the home and almost unalleviated slavery to its domestic demands. The Law of Manu says, "Day and night must women be kept in dependence by the male members of the family; they are never fit for independence." Caste originated in "race feeling," and was an effort on the part of the invading Aryan at self-protection against the dark-skinned aboriginal; and the "Pardah" system of complete seclusion for women can be traced to a desire to protect them; but both customs rest on false premises and the results have been tragic.

We find in Hinduism, the prevailing religion of the country, a scond cause. It has been truly said that Hinduism has done worse for its women than any other religion in the world. One would not wish to be unfair or uncharitable, but the universal test must always be, "By their fruits shall ye know them." The fruits of early marriage for girls, of an iniquitous dowry system, of enforced widowhood, of Temple girls (i. e. girls being "dedicated" to the temples and Gods, which means in reality a life of prostitution carried on in the name of religion), of seclusion and illiteracy and consequent superstition seem to be directly traceable to Hinduism. Today only one per cent. of the women in India is literate, and the last census (1911) revealed that there were 1,014 widows under one year of age, 17,700 under five years, and 335,000 under fifteen years. A widow is doomed to a life of austerity and drudgery because of the supposed sin for which widowhood is only a just punishment. Is it any wonder that in olden days, before it was forbidden by the British Government, the practice of "Sati," of burning oneself on the husband's funeral pyre, was welcomed as a way of blessed relief?

Such is life in Old India—a glimpse into conditions as they have prevailed. We may fairly ask what con-

ditions prevail today. Is India standing still, while all the world around her seethes with unrest and works its way through to new achievements of progress and democracy? Far from it. A new spirit of Nationalism is abroad ; on every side one hears the cry "Home Rule." There is a party of agitators who have not learned the price that must be paid for independence, and to comply with their demands for immediate Home Rule would be suicidal. The more serious, thinking leaders, both Indian and British, realize that a people still ninety per cent. illiterate, still torn asunder by the divisions of caste and conflicting religions, is not ready for home rule. A long road of preparation and patient adjustment stretches ahead. New ideals of unselfishness and justice and brotherhood must be attained, and new lessons of humble, sacrificial service must be learned. So we find in Madras, for example, a Social Service League, composed of men and women, Indians and non-Indians, Christians and non-Christians, banded together to study and relieve the needs of their city. In the words of one of their leaders, "It is necessary to get rid of five existing devils, all beginning with 'D,' debt, disease, darkness, drink and dirt." A comprehensive program! and one which cuts directly across the old regulations of caste, whereby man was *not* his brother's keeper. Nor does such a program leave room for religious indifference, for the evils mentioned are no respecter of class, or creed.

The part that women must play in this new awakening and in the striving toward an equal chance for every individual and a better life for the Nation, is unmistakable. A leading Hindu man writes, "Mere talk of Nationalism does not produce a Nation. It should be obvious to every man in India that the future of the country depends upon its motherhood." In contrast to the life of the average Indian woman under the old regime I should like to introduce you to a few scenes

which are typical of the new day. In one of the great residence cities we find 22,000 women employed in factories; in a Ladies' Recreation Club there are women and girls meeting each other easily and gladly, in spite of difference in caste and creed, playing tennis and badminton, and also learning to serve, as they study first aid and home nursing, and sew and knit for a few of the 1,400,000 Indian men who went to the front! In commercial classes we find Indian and Anglo-Indian young women learning to be typists, stenographers and bookkeepers; in hospitals we find them training as nurses, and in many different kinds of schools they are fitting themselves to become teachers, doctors and even lawyers; we see one young woman doctor giving all her time to district visiting and the work of a thoroughly up-to-date "Baby Saving Scheme" in connection with the Government Maternity Hospital; in a Woman's College we find a debating society, a dramatic club, a musical association, and organized athletics exactly as we should expect to find them in any college in this land; we can subscribe to an "Indian Ladies' Magazine" printed in English and managed and edited by Indian Women; at a convocation of one large University we see twenty-two women in caps and gowns receiving their degrees with all the dignity and all the high hopes of any young graduates; and among the married women (and the majority of India's women still consider marriage and home making the great object of life) we find an ever-increasing per cent. who are able to be intelligent wives and mothers, real companions to all the members of their households, and dispensers to the less fortunate ones around them of the light and freedom which they have received.

Can you not feel that the ideals and ambitions and capacities of the women of India are all like our own? The problems which must accompany this period of transition, when a new era is being inaugurated and the

women are stepping forth into new liberties, are problems which we can help them solve. As yet they have not been able to develop an adequate number of native leaders, and we are needed as doctors and nurses and teachers and Young Women's Christian Association Secretaries to guide them in their new path and to help train leaders. Their groping days will soon be over and we can help them *now* to establish a Christian standard of leadership. The Indian women have a gentleness and a power for devotion and a capacity for faithful unselfish service which it is our privilege to help capture for the Kingdom of God. May I tell you in the words of one of their own women, Miss Elizabeth Zachariah, now student secretary of the Y. W. C. A. in Madras, what they want from us?

1. "To help us work up the feeling of Nationalism along right lines, encouraging it and rousing at the same time an International consciousness, that we may not develop along selfish and self-centered lines but may feel ourselves part of a whole, a whole that could not be complete without us, as we could not develop into the fullest life without the whole.

2. "To remember that we are in a land with a glorious past, of rich and rare traditions, and that the great seeking after Truth and God that has been going on forever, however wrong and misdirected and blind and narrow, is based on sound principles, and on these principles we must build a new structure on Christian lines, firmer and Broader.

3. "It is not a matter of organization or institutions or heavy machinery, but of personal relationships. Give us unreservedly of your love and you will have ours. You set us the standard, then,

let us see the ideal in you, the love of God in Christ, the love and friendship of Christ in man. Personal relationship is the one bond that links up the whole world when all else fails, we feel we want you, not for what you bring us, but for yourselves."

Margaret Melcher, Sept., 1919.

QUOTATIONS ABOUT INDIA

The Source of Caste

"The religion rigidly prescribes for the Brahman those who may sit with him, and no woman, even his own wife nor any member of any other caste may enter that charmed circle."

Stoicism

"Nature with her sudden desolating visitation of pestilence and famine sweeping away helpless myriads in a few months, has certainly helped to breed in the Indian that calm dignity of patience which to the end of the chapter will be the wonder and admiration of all who know."

Inferior Females

"One of the monster evils that disfigures India is the degradation of women. Spiritually, she belongs to a lower order of beings. It is because of a sin in a former life that she has been born a woman."

Slums

"There is not much difference between the slums of Birmingham, England, and the slums of Calcutta."

Behind the Purdah

"The great majority of women converts have confessed Christ as the result of evangelistic and educational work within the zenanas" (harem).

A Common Task

"No longer can the two motives of Business Man and Missionary be considered exclusive of, or opposed to each other. Theirs is a common task—to develop the latent resources—physical, intellectual and moral—of backward people, without robbing them of anything or any quality essential to the preservation of their independent national life."

Indian and Indian

"The word Indian is too loose a term to apply to the women of India. For example, the Parsee woman, although she represents an infinitesimal fraction of Indian sisterhood has long held a position quite equal to that of the Filipino woman. Five hundred women attended the meeting of the Hindu National Congress in Lucknow in 1917. Two hundred led the singing, Mrs. Naidau, wife of the Court Physician to His Highness the Nazam of Hyderabad, a poetess of note, moved the resolution asking the British Government to rescind its laws forbidding Indians to carry firearms. India a land of purdah and mystery, and yet—"

Justice for the Country's Sake

"We are, and always shall be, called a backward race till we properly appreciate the right of Indian womanhood. Till we admit them to their proper position, we deny them the simple rights of human beings and how and when are we going to realize that they are veritable goddesses on earth? It is no use our bragging about our progress while the Indian woman has even a single complaint against us to make before God! Brother readers, my dear co-religionists, if you ever wish to take your proper place in the committee of nations, stop all the shameful injustice you are dealing out to your noble sisters. For God's sake, bestow thought upon the condition of the Hindu widows! Your indulging in political homilies, your assuming airs in the national press, your passing before the world as wronged innocents, all will be of no avail. There is justice in God's Kingdom! And ye shall get it if ye deserve. His Kingdom endureth forever for those that deserve it. May you try your best to deserve even a particle of it."—*S. S. Rhat, a Hindu Social Reformer.*

By-Products of Mission Work

"The indirect influence of the missionary on social evils is nowhere more marked than in India. There are today no less than a dozen active agencies for social reform which, while not Christian—some of them being even violently anti-Christian—can be traced directly to the influence of the missionaries."

"The editor of the Indian Social Reformer, K. Natarajan said: 'The fear of the missionary has been the beginning of much social wisdom in India. The missions have interpreted the spiritual side of Western civilization to us, whereas without their presence we would only have seen its material expressions.'"

"The most striking political development is shown in increasing participation of Moslems in the nationalistic movement. The significance of this new spirit among their women was a manifesto signed by an educated and enlightened woman at a Woman's Conference in Lahore in 1918 protesting against the evils and hardships of polygamous marriages."

"In recent years many hopeful attempts have been made to modify the prospects of widows in India, many of them starting from within Hinduism. These take the form of Hostels for Brahman widows, established in increasing numbers throughout the country, where a good normal teachers' training is given."

Economic Parasites

India has 5,200,000 Sadhus, who are wandering priests. They never work, but live upon the gifts (many of them from women), they beg from the superstitious people of the poorest classes. If a dollar a month supports a man in India, we can see that these drones are sapping India of more than \$60,000,000 a year and making no contribution to the economic condition of India. It would be good for India to lose her superstitions!

Signs of the Times

Travancore has thrown open 146 girls' schools to all classes. The Seva Sedan Society of Bombay reports the free education of fifty widows, medical relief of 1,500 women and children, the training of 60 Marathi primary school teachers, the holding of literary classes for women, provision for 150 maternity cases.

Another indication of improvement is that, according to one report, "More women comb their hair and nearly all change their clothes once a week. Three years ago, perhaps a dozen out of two hundred combed their hair. The other day at a Church Service more than eighty out of one hundred and forty-five had their hair combed."

There is an ancient proverb, "There be many sects in India but upon two main points they be all agreed, the sacredness of the cow and the depravity of women."

Wrongs against Womanhood (social)

- 1st. Marriage in infancy to a man arbitrarily chosen.
- 2nd. Child widowhood.
- 3rd. Married life beginning at 10 to 12 years.
- 4th. Physical injuries of premature motherhood. 25% die; 25% are invalid because they are mothers too early.
- 5th. Absolute ignorance.
- 6th. Enforced and unnatural seclusion.
- 7th. Polygamy and possible infanticide.

In Industry

Report of Indian Factory Labor Commission—shows that 30% to 40% of children employed half time in jute factories are under the legal age of nine; that 25% of the young on full time are under fourteen that in seventeen of the twenty-nine cotton factories outside of Bombay all its children are worked as adults.

*Association Inklings, India (south) (Myra Withers,
June 1919)*

One of our Indian girls, Margaret, has come out most beautifully in her examinations and wants six years at Delhi Medical College. She is 20 and can enter in August. She is a born helper, and already has a following of high caste girls and she has won girls in the non-Christian school; Margaret was changed into a *real* Christian at our school girl camp three years ago. It will cost about \$50 a year, beyond the scholarship she has, to make a doctor of her.

One great overweight of joy came late in April when a Parsee, Mr. Karaka, began to inquire why the Christian Association did so much for Parsee teachers, etc., and after several talks in his office and mine, he asked me to help him present this kind of Christianity to his Parsee community. We sent out personal invitations and used his opera house—400 came. Our school girls sang gospel hymns and a beautiful presentation of our gospel was given by an Anglo-Indian, Mr. E. W. Fritchley. God's power was certainly there and all went away asking for more. Two weeks later 1000 people came, all non-Christians, and the lectures are going on.

Travellers' Aid Chairman visited ships in harbor and assisted nurses there and in town

During February and March we held a series of Bible Lectures, given by ministers and missionaries in Madras, Miss Madge followed these with two Bible classes.

Our Sunday night song services have been unusually well attended, reaching 180.

March 25—The cornerstone was laid, in the new home for business girls in Madras.

February 24—March 6—Secretarial Conference was held in Bombay. It was recommended to the Indian

National Committee that a Training School for secretaries be established in India, that physical education be developed and such a Training School be established. It was determined to call more and more upon the native resources for woman-leadership. So much vision for the future and so few in sight to do the work.

Martha Downey.

BETTER HEALTH

Graduates' Union (Calcutta) has translated into the vernacular and published pamphlets on Typhoid Tuberculosis, etc. It has collected material for a handbook on Social Service for Indian Women, and is starting the first Baby Clinics in Calcutta.

EXCELSIOR!

Teachers' Guilds in Calcutta and Bombay aim at raising professional ideals. Courses of lectures are given and in Calcutta a course in practical work had 127 teachers enrolled.

INDIA

350,000,000.....	Inhabitants
329,000,000.....	Illiterates
100,000,000.....	Hunger stricken
50,000,000.....	Outcasts
40,000,000.....	Secluded women
26,000,000.....	Widows

India has the highest death rate in the world. 32 in every 1,000 die each year.

56% of the infants in central provinces die before they are 1 year old.

Average weekly wage for women—35 cents.

One woman in every 16 is a prostitute.

22 Hindu women mobilized for service.

India gave \$500,000,000.

In the Great War.

THE Y. W. C. A. IN INDIA.

131 Associations for 150,000,000 women.

845 Members.

167 Bible classes.

7 Camps and Conferences.

14 U. S. A. Secretaries.

28 British Secretaries.

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For these interested in understanding better the conditions and characteristics of the people of India.

MODERN INDIA*Curtis*
Fleming Revell Co., 1905.

A delightful, readable book giving vivid pictures of the India of today.

INDIA AWAKENING*Sherwood Eddy*
Missionary Education Movement—U. S. and Canada, 1911.

A bird's eye view of the work of the missionaries in India—with a strong plea for greater effort in behalf of the people of India.

INDIA AND THE FUTURE*William Archer*
Alfred Knopp, New York, 1918.

A sane, unprejudiced study of British rule in India and of the Indian people and their fitness for self government.

EYES OF ASIA*Rudyard Kipling*
Doubleday, Page & Co., 1918.

A contrast between East and West is pictured in these letters written by an Indian soldier serving in France, to his family in India.

WITHIN THE PURDAH*S. Armstrong Hopkins*
Graphic description of the life of Hindu women as seen by an American medical woman.

THE NEW ERA IN ASIA.....*Sherwood Eddy*
Methodist Book Concern.

A survey of the Far Eastern situation.

RELIGIONS OF INDIA.....*M. E. A. Barth*
Methodist Book Concern.

A resume of modern study of the religions of India.

THE SILENT REVOLUTION*Fisher and Williams*
Methodist Book Concern.

The Author deals with the agricultural problem, the British policy of education, the position of women in India, and the work of the missionaries.

AMONG INDIA'S RAJAHS AND RYOTS.....*Fraser*
Lippincott Company.

The author—a true friend of India—gives many chapters on the different phases of Indian life, including judgments on both political and missionary affairs.

WRONGS OF INDIAN WOMANHOOD*Fuller*
Missionary Education Movement.

ANCIENT PEOPLES AT NEW TASKS*Willard Price*
Missionary Education Movement.

Chapter 5 urges Christian missionary work in India through the medium of agriculture.

SISTERS IN JAPAN

What is your mental picture of a Japanese girl? Do you think of her as typified in "Madame Butterfly" or as one of the toddling chorus in the burlesque "Mikado"? Or have you a fanciful picture of her dressed in a brilliant and flowing kimono and coquetting over her wide spread fan?

How I wish you could see her as we have seen her for the past few months and could learn to know her graciousness, her sweetness, her eagerness to know about other girls and how they live. Will it surprise you to know that after all they have many points in common with our girls here in America, and that there are quite as many kinds or types of them as there are among the girls of your part of the country?

We met the charming, daintily dressed girls of the wealthier class, and marvelled at their wonderful skill in embroidery and flower arrangement, and in the art of "bonseki" or sand tray picturing—and we knew that Japanese girls loved beauty. We met also, groups of school girls in their quaint student skirts, and listened to their singing, and watched them in their gym. work and in their play—and knew that Japanese girls liked recreation. Time after time we met school girls clattering along on their way to visit some shrine or place of interest, and as we listened to their clatter and laughter we knew that Japanese girls enjoyed "hikes" and companionship. Many times we watched young women and girls as they bowed before some shrine—some indifferent, some most punctilious in their form of worship others with a real agony in their faces as they tugged at the great rope before the shrine to call the gods attention—and we came to know that Japanese girls in many instances are seeking to find God.

And then—we saw girls by the hundreds and thousands at work in factories, in shops and offices, in tele-

phone exchanges and in Railway Stations—and we knew that Japanese girls, like ours, were being drawn from homes into new and abnormal surroundings, there to earn a living, or an existence. Can you see them as they come to the great cities from their little country villages? Can you picture to yourself their ignorance of city life and of business customs—and can you see the grave danger that confront them in their ignorance? All their lives they have been taught two things—to be obedient, especially to men, and to believe themselves greatly inferior to men. Can you see how that makes them an easy prey to unscrupulous men, Japanese and foreign? These girls need our world sisterhood infinitely—they need it as a friend who understands, a friend who counsels wisely, a friend who shelters and protects.

If our American girls need decent shelter, help in securing the right employment, coaching in preparation for their jobs, wholesome recreation; if they need character standards held up to them, and if they need to find God through Jesus Christ our Lord—then, in a deeper more pressing way the need of these Japanese girls calls to us. If the Association can help American girls to find their best selves, and can bring them to a knowledge of Him who came that they might have an abundant life, then in even greater measure it can do this for these Japanese girls who today face danger and need. They need the very best we have, and they are worthy of it. What are we going to do about it?

Katherine H. Hawes, 1919.

JAPAN TODAY

Extract from Article by Sidney Gulick, 1919

Japan today is an amazing compound of the East and the West. Since 1868, her leading citizens have been attempting a new feat in human history—the attempt to combine in a single national life the best elements of the two great streams of civilization, that of the Orient that has gone through a long development covering at least five thousand years, with that of the Occident covering an equally long period.

He who would understand Japan today must ever keep in mind this central factor, for it is the background and vital element in every experience and every phenomenon of that “land of many contradictions.”

* * * * *

OLD JAPAN, To 1868.

NEW JAPAN, Since 1868.

The turning point was the definite decision of the young Emperor and his cabinet to abandon the ancient policy of national seclusion which had been in operation for 250 years and to plunge boldly into the stream of world civilization.

This decision was announced in the “Five Articled Edict” summarized by Dr. Iyenaga (Constitutional Development of Japan) as follows:

“1. A deliberative assembly should be formed, and all measures be decided by public opinion.

“2. The principles of social and political economics should be diligently studied by both the superior and the inferior classes of our people.

“3. Every one in the community should be assisted to persevere in carrying out his will for good purposes.

“4. All the old absurd usages of former times should be disregarded, and the impartiality and justice dis-

played in the workings of nature be adopted as a basis of action.

"5. Wisdom and ability should be sought after in all quarters of the world for the purpose of firmly establishing the foundations of the Empire."

* * * * *

The Emperor Meiji Tenno, on ascending the throne in 1868, set forth in his first edict a policy of which the essential elements were:

1. To abandon ancient superstitions.
2. To establish deliberative assemblies and be governed by public opinion.
3. To learn from all the world.

Japan's social, industrial, educational, and religious conditions and her place in the world today are the result of remarkably successful efforts to put the principles of that edict into operation. It has made Japan a New Japan, profoundly different from old Japan.

That edict is a document of world significance for it marks the vital turning point in the relations of the Far East with the West, and establishes a new attitude of mind between the Yellow and White races.

By that decision, so successfully carried out now for more than half a century, Japan has not only placed herself among the "great powers," but has inspired 800,000,000 Asiatics to follow in her footsteps, if not under her leadership.

What this means for the future none can definitely foresee. This, however, is clear. As Japan and China have discovered that they cannot carry on their life in haughty disregard of the nations of the West, so the West should learn that it cannot carry on its life in haughty disregard of the nations of the East.

Both East and West should now make haste to learn mutual respect, good will, and genuine cooperation. Otherwise there is danger, ominous though not immediate, of vast world tragedy.

CHRISTIAN MISSIONS IN NEW JAPAN

Japan's success in appropriating so much from western lands is in part due to the work of Protestant Missions. The first Protestant Missionaries landed in Japan in 1859. Christianity was still forbidden by "banning" boards. Not until 1873 were these prohibitions removed. The first Christian church was established in 1872 and for ten years Christianity was more or less persecuted, though not officially.

During the eighties along with all foreign things and customs Christianity was in high favor. So rapidly were Christians multiplying that glowing predictions were made during that decade of the day not far distant when Japan would be one of the Christian nations.

But international complications arose in the nineties which brought on a violent anti-foreign reaction. Many Japanese, moreover, both Christian and non-christian began to discover how un-christian Christendom was in many respects. The anti-foreign reaction became also an anti-christian reaction. And for more than a decade the new converts were so few that they hardly made up for the many defections.

With the revision of the treaties and the straightening out of some of the international tangles, the blind and furious anti-foreign and anti-christian reaction gradually passed away. Beginning with the present century there has been a slow and steady progress in missionary work and in the power of the Japanese church. The latest available figures (Report of January, 1918) show the facts be these:

Protestant Missionaries (including women) 1,074
of whom 322 were ordained.

Japanese workers 3,011 of whom 850 were ordained.

Total Church members 101,571 of whom 10,656 were adults baptized during the year 1917.

Total number of organized churches, 1,038 of which 269 were self-supporting.

Japanese contributions for evangelistic work, \$331,000.

Contributions from Foreign Mission Boards for evangelistic work, \$173,000.

Roman Catholic Christians, 75,000.

Greek Catholic Christians, 36,000.

A Japanese pastor recently summed up the contribution of Christian Missions to Japan in the following significant statement.

“What has Christianity added to the former civilization of Japan? First it has given a new idea of God. Formerly the idea of deity meant to the Japanese the defied forces of nature, and the spirits of heroes. Now the people have assimilated the conception of God taught by Christianity. Christianity has brought about a higher respect for man, so that the laws recognize the rights of individuals and everybody thinks of the soul as immortal. The old pessimistic view of Buddhism that the world is only evil and the Oriental view of human life that treats it as a passing jest, have been displaced by a hopeful and earnest moral conception of the world as introduced by Christianity. Further, the personality of Christ is the most valuable gift that Christianity has brought to Japan; the Bible is read by high and low more than any other book and is a treasured possession of many who are disciples of other than the Christian religion; Christianity has brought to Japan the conception of a pure home founded upon the union of one man with one woman, whereas Confucianism did not. Buddhism and the native Bushido did not teach the sacredness of the marriage relation or present monogamy as its ideal. Christianity has created a new respect for woman and opened to her, modern avenues of activity. Buddhist charity had long since degenerated into mere ceremonies and Shinto did prac-

tically nothing in that direction, but Christianity has been the fruitful mother of many philanthropic enterprises. Japan has officially put aside its former system of holidays and adopted the Christian Sabbath as a day of rest though it is not satisfactorily kept as a day of worship. Finally Christianity has been a spur to other religions arousing them to great spiritual earnestness and to some degree of activity in educational and charitable work."

INTERNATIONAL RELATIONS

With feverish haste Japan strove to qualify for a full and equal place among the great nations of the world. By the end of the eighties she felt that she had sufficiently qualified, to secure the restoration of the treaty ports, to complete national control and the abrogation of the offensive and humiliating provisions regarding extra territoriality and of the foreign regulation of her tariff.

The traders and governments of Europe were loath to surrender their special privileges in Japan and refused to accede to Japan's claims. That led to violent anti-foreign reactions during the last decade of the century and the rising conviction that the West is primarily selfish, that its spirit is aggressive, and that Japan must rely on her own military and naval power to secure justice and fair dealing at the hands of the West. This conviction led to the rapid development of her army and navy. It was made more definite when at the close of a brief war with China (1894-5), Germany, Russia, and France intervened with an ultimatum to restore Port Arthur to China.

Russian acquisition of Port Arthur, shortly after (1898), and her policies in Manchuria and Korea, led to the Russo-Japanese War (1904-5). This stopped the partition of China by the Western nations. That partition had vigorously started up (1897-8) and had precipitated the Boxer uprising in China (1900).

The refusal of Canada, the United States, Australia, and New Zealand to permit Japanese immigration has served to irritate still further the national feeling against western nations. Each of these countries has passed laws regarded by Japan as invidious and humiliating, because, as they insist, the legislation implies Japanese race inferiority, which is emphatically resented.

Japan's success in the Russo-Japanese War was made possible by the Anglo-Japanese Alliance (1902). It was this Alliance that inevitably brought Japan into the World-War (September, 1914), when Great Britain called upon her to drive Germany out of Kiao-Chou, which had been taken by Germany in 1897.

After capturing it (November 1914), Japan instituted negotiations with China known as the "twenty-one demands." These produced in China bitterest enmity toward Japan, and among the people of the West widespread suspicion of Japan's policies and diplomatic methods.

Japan's relations with Korea date back many centuries. Collision with China on Korean politics led to the China-Japan war (1894-5), and the declared independence of Korea from Chinese allegiance. Russian ambitions for the enlargement of her siberian empire to include all of Manchuria and Korea led to the Russo-Japanese war (1904-5). Japan then assumed the protectorate of Korea, pledging autonomy. The utterly corrupt Korean Government, however, proved itself unable to maintain order or provide justice. It intrigued, moreover, with Russia. In the turmoil, a Korean assassinated Japan's principal statesman—Prince Ito. These difficulties resulted in Japan's annexation of Korea in 1910. While much that Japan has done in Korea has been admirable, and Korean economic, industrial and agricultural life has been improved, yet

in many respects her methods have been harsh and sometimes cruel.

Japan's efforts by militaristic pressure to transform Koreans into loyal Japanese, together with the world agitation of subject peoples to secure freedom on the principle of "self-determination," led to the amazing Korean "passive resistance uprising" and "Declaration of Independence. Japanese efforts at repression were accompanied by widespread brutalities on the part of the police and gendarmes.

WOMAN'S LIFE IN NEW JAPAN

With the increasing acceptance of Occidental ideals and life in modern Japan, Japanese women of the middle and higher classes have been experiencing progressive emancipation, while those of the working classes have been falling into the destructive maelstrom of industrialism.

The universal education of girls in primary schools was adopted from America along with the ideal of the universal education of boys. Until the beginning of the twentieth century, however, few Japanese believed in the higher education of women. Thanks to the energy of Mission Girls' Schools, the capacity of Japanese women to profit by their higher education has been proven. All Japan now is pushing forward along these lines. A few women are now in the universities. A number of remarkable women are already in public life.

But the world sweep of Occidental industrialism has brought a mighty disaster to girls and women of the industrial classes. Hundreds of thousands have been swept into the cities and into the factories, to work long hours in unhygienic conditions and in immoral surroundings. Disease, death and licentiousness have played havoc among them.

A medical authority after full investigation a few

years ago estimated that of 500,000 women in factories, 300,000 were under twenty years of age; the vast majority of them worked from thirteen to fourteen hours daily. Where they work in day and night shifts—in the factory dormitories, the day-shift girls slip into the beds just vacated by the night-shift girls; and vice versa.

Those beds accordingly are never aired nor sunned; terrible breeders of disease. Some 200,000 women are newly recruited yearly, of whom 120,000, it is said, never return to their homes. They become "birds of passage, maids in dubious tea-houses and prostitutes." In a few years disease and death claims them all.

A NEW ERA IN HUMAN HISTORY

The adoption by Japan and China of the mechanical, economic, social, and political elements of Occidental civilization constitutes the beginning of a new era in human history. The changes rapidly occurring in Asia demand attention. What is the duty of America at this time in its relations to Asia? What responsibilities have we, if any, and, what is even more pertinent, what may we do to put and keep ourselves right with the Orient?

Both China and Japan are facing mighty problems. The early solution of those problems concerns, not themselves alone, but all the world. Our fate is in truth involved in theirs. The urgency accordingly of their appeal should command our earnest and sympathetic attention and secure our action. Our own national welfare through the long future, no less than our national character, are intimately involved in our response to that appeal.

China's appeal for justice and friendly treatment was made decades ago, but has been completely ignored by the statesmen and Christians of America. Japan's appeal is more recent. Will America heed it any better?

Sydney Gulick.

JAPANESE SNAPSHOTS IN 1919

In order to have any intelligent understanding of the present situation in Japan it is necessary to speak somewhat of the conditions existing in that country at this time and in doing so it must be borne in mind that only the broadest statements can be made regarding the rapidly changing conditions. So kaleidoscopic are these changes that the most well-informed person would hesitate to express opinions and the things which are true today may be quite changed tomorrow. But broadly speaking there are certain facts which help one to an understanding of the situation in Japan and our relation to it.

While it would be the sheerest presumption to attempt any discussion of political conditions it is not out of place, perhaps, to recall some facts which are well known, for the most part, but which have a distinct bearing upon our relation to work for women in Japan.

The first of these is the growth of the democratic spirit. As every one knows, the militaristic rule in Japan is imposed by a rather small group of older statesmen who are clinging most tenaciously to the old order in government and are unable or unwilling to see the trend of the times. But this militaristic rule does not grow out of the will of the people as a whole and every passing day swells the numbers of those who have tasted of the wine of democracy and found it pleasant to the taste and exhilarating to the spirit. At the same time one must remember that, taken as a mass, the people do not read, as our people read, and the press is quite heavily censored. One must also take into account the ages old training in respect for authority which is ingrained in the average Japanese. Veneration for the emperor, who embodies in his person the ideals of government, is part of the religion of a Japanese and these deeply rooted traits of character change slowly.

This whole political situation is inextricably entwined with the economic conditions and these have a direct bearing upon the place and work of the Young Women's Christian Association. The rice riots which occurred in the summer of 1918 focused the attention of the reading world upon the food situation in Japan and those who have a deep interest in the affairs of women saw in the conditions which those riots disclosed a grave menace to the women of Japan. The same thing is happening there which happened long ago here in that women were forced out of the home by economic pressure and obliged to find their places in the business and professional world.

But the situation is far more serious in Japan than it ever was here because of the utterly different conditions under which the women of Japan have always lived. Through countless years she has been man's servant and the mother of his children and those two functions summed up the reasons for her existence. Men do not know how to accept any other status for women nor do women know how wisely to assume the new position. A wise and far-seeing missionary who has spent his life in Japan when asked what group of girls in his opinion most needed the ministry of the Y. W. C. A. answered without a moment's hesitation, "The business women." And then he added, "I suppose you are surprised that I did not say the factory girls. They are very needy, but their need is not so great as is that of the business women."

Girls and women in Japan are eagerly and voraciously reading translations of French and Russian novels and such authors as Ellen Key and are seeing on the moving picture screen pictures of American life which are too indecent to be shown in this country and are forming their ideas of the freedom of women from these sources. The harm that is being done through these is too great to be estimated.

The industrial situation in Japan beggars description. We all know how she has risen like a rocket into the commercial sky and she has done this by using up the lives of women and children as one burns up a candle. Incredibly long hours, insupportable conditions of labor and pitifully insufficient pay tell their story in the stunted bodies and blank, unintelligent faces of thousands and thousands of Japanese girls, many of them looking to be mere babies though the law requires that they shall be twelve years old. Then there is the great army of girls in the government schools and the girls in their homes who have no need to work but do have a great need for guidance and help as they try to interpret the changing conditions about them. One of our secretaries says that the girls come to her asking her to help them find an abiding-place—they use a Japanese word that means just that—something that will be the same yesterday, today, and tomorrow. One gets the feeling of a whole people groping about in the dark trying to find themselves when all the familiar landmarks are whirling about them.

It will readily be seen that the general situation in Japan has but been touched upon in the most cursory manner, but perhaps enough has been said to give some appreciation of the great need. What are we doing and what can we do to meet this need?

At the present time we have Associations in Kobe, Osaka, Tokyo, and Yokohama while pre-organization work is going on in Kyoto. Kobe and Yokohama are of course emphasizing emigration work and are giving a very real and valuable service to girls who are coming to America. Not only are they working with the girls themselves before they leave Japan but they have established such relations with cooperating organizations here—both Associations and churches—that the girls are assured of welcome and sympathy on their arrival. Their preparation includes classes in English and in

demonstration of American cookery, housekeeping and general customs. The secretaries also undertake with the girls the pleasant task of helping them to outfit themselves with American clothes and teach them how to put them on and wear them. The Association is a busy place just before a big ship sails as the girls sit at their low tables sewing industriously on the strange garments under the kindly and interested guidance of the secretary. While the emigration work is the special and peculiar feature of the work in these two cities, the regular forms of Association activity are not neglected and the ordinary educational classes, clubs and social gatherings proceed as in any other Association.

Osaka has an appalling industrial need but Miss Hard has very wisely taken the position that the other girls in Osaka also need the Association and has insisted that a balance be kept in establishing the activities of the infant Association. So girls from all sorts of groups are coming to the building and finding there an opportunity to learn the things which they particularly desire, finding friendships with other girls whom they would not meet through any other channel and finding an opportunity to serve as they share with others whatever gift life has brought to them. The industrial group is so enormous and its need so great that Miss Hard, herself a trained and experienced industrial secretary, has shown wisdom in declining to undertake industrial work until the Association is able to do more than dabble at it and by its ineffectiveness create in the minds of factory managers a disappointment which will close to us doors which are now swinging wide open. But we must enter them soon and to do so there must be reinforcements in Osaka.

Multiplied thousands of girls in Osaka are finding in the gray smoke which rises day and night into the gray sky of that gray city a counterpart for their own lives—gray, all gray! No home life—for the girls live in

dormitories within the walls of the factory enclosure—no fun, no play, only hard, grinding, relentless toil through long weary hours seven days in the week for the merest pittance sufficient only to keep soul and body together. One can understand why the toll of suicide is so high when one remembers the hopelessness of the future for a people who have no Christ. A present without a gleam of joy or brightness, a future without a ray of hope! If we could actually make real to ourselves the condition of these thousands and thousands of girls we should not rest until we could be sure that we had done everything in our power to bring to them only the tiniest bit of what life offers to us with every new day and which we accept as a matter of course it has become so commonplace.

Tokyo has a good building which was built by friends in America and is not unlike an Association here in the general scope of its work. To be sure, the girls who throng its rooms are in appearance very unlike those one sees here at home but after all girls are girls the world over and a group of high schools girls in Tokyo having a party or giving a play are just as full of suppressed giggles as such a group would be at home while the older girls, demure as they seem with their soft voices and gentle manners enjoy the normal life of a real girl quite as much as do their American sisters.

Any discussion of work for women in Japan even the briefest, must pay tribute to the remarkable potential leadership of the Japanese women. When one considers the position which women have occupied for centuries in Japan one is filled with amazement at seeing the initiative and power of achievement which they display when they are given the least opportunity to develop it. They ask only that we help them in finding the paths and getting them started in the way of working together for all women of their country, bringing to their service what fifty years of experience

has taught us about working together. They will carry the burden very soon and in a decade or two they will not need us to show them the way. The pre-organization work in any city, which is now in process in Kyoto, means sitting down in that city and finding that potential leadership, choosing wisely those who will guide the work along the right lines and getting together groups of girls who will constitute the Association when it shall be organized.

America, of all nations, should be making an earnest and intelligent effort to understand the Japanese people and this can be done only by taking toward them an attitude which shall be wholly sympathetic in its desire to arrive at truth. Japan is neither a land wholly given over to artistic expression and flowers and color and light-hearted laughter, nor is it a land whose people are essentially dishonest, scheming, untrustworthy and unscrupulous as some would have us believe—but they are just folks, like ourselves, with human sympathies and desires and aspirations, eager to learn and ranging over the wide world in a search for all that appeals to them as being best in civilization everywhere. We have called them imitators, not originators, and that is in a large measure true. But whom and what do they imitate? Practically everything which we so severely criticise in the Japanese finds its parallel in some expression of national life in our own or some other western nation. An open mind on the part of our people and the friendly desire to help which a non-christian nation might reasonably expect from those nations which call themselves Christian would go far toward establishing that peace and good will without which we must inevitably crash on the rocks toward which we are drifting.

Jane Niel Scott.

JAPAN

FACTORY WOMEN

Workers—60% of factory workers are women.

1.3 are in their “teens.”

10 hour day and up.

Wages—15c to 20c daily pay.

Housing—Dormitory system—2 shifts of workers in same beds.

Health—80,000 taken ill and leave yearly.

14,000 die of consumption.

Religion—777 shrines and temples in Osaka.

4,322 priests.

207 Church and Sunday Schools.

105 Missionaries and Christian Workers.

WHAT THE Y. W. C. A. IS DOING

27 Student Associations—3,500 members.

5 Centers.

14 U. S. A. Secretaries.

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Showing woman as she was in old Japan and as she is today under the educative influence that is emancipating her.

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Scribner's, 1919.

The story of Korea's transformation and Japan's rise to supremacy in the Orient. The place and influence of Christian missions as a potent force for a better world order is clearly shown.

WORKING WOMEN OF JAPAN.....*Gulick*

Missionary Education Movement, 1915.

The effect that Japan's industrial conditions are having upon the womanhood of the country is admirably treated in this little book.

THE FAR EAST UNVEILED*Frederick Coleman*

Cassel & Co., Ltd., 1918.

A strikingly interesting and impartial account of political and industrial conditions in Japan and China during 1916.

ASIA AT THE DOOR*Kawakami*

Fleming Revell, 1914.

Written by a Japanese to protest against the discrimination shown by the U. S. Government toward Japanese immigrants.

JAPAN TODAY*Ruth Emerson*

Woman's Press, 1916.

A delightfully instructive and entertaining book on the life of girls and women in Japan and the opportunities for service that the Young Women's Christian Association has among them.

DEMOCRATIC MOVEMENT IN ASIA*Tyler Dennett*

Association Press, 1918.

An analysis of the forces contributing to the progress of democracy in the Orient.

ANCIENT PEOPLES AT NEW TASKS *Willard Price*

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TAMA—THE DIARY OF A JAPANESE SCHOOL GIRL.

SOUTH AMERICA—ITS PROBLEMS

By John Barrett, 1919

There is a growing demand in South America for social and industrial reforms, as evidenced by workmen's compensation, old age pension and similar laws, anti-alcohol crusades, child welfare congresses, etc. In many of these movements women are taking an active part, but they need guidance to avoid mistakes and catch the spirit of "team work."

South American women are capable of just as great advancement as any when the keen native intelligence which is joined to their admirable qualities of devotion and purity in the home is given proper training and opportunity. Modern industrial conditions have forced many of them, all unprepared, into stores, offices and factories, while public opinion still frowns on a woman doing anything outside of her home, and many unscrupulous men still think of any unprotected woman as their natural prey.

In the great industrial development which is bound to come, women can help largely to improve conditions. Professional women are increasing in number and influence, and are powerful agencies in solving South America's social and industrial problems. The women students must be won for a social, not an individualistic ideal of life. What unlimited possibilities there are for leadership in the young womanhood of South America! The Y. W. C. A. has no greater opportunity today than the sisterly, unpatronizing encouragement and guidance of the young women of South America.

If what little is said here arouses particular interest in Pan American relations, the Pan American Union, as the international organization of American republics and central bureau of information for Pan America, will be glad to answer as far as possible any questions asked of it.

THE CHALLENGE OF SOUTH AMERICA TO THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

South America is not a country, but a continent, in which six out of eleven countries are confidently expecting that the Y. W. C. A. will be of some help to its women. It is a land full of great cities and vast country places which because of their isolation from the devastation of war have grown remarkably.

There is an extraordinary increase in the commercial relationships between North and South America, and the League of Nations has only strengthened the Pan-American bond, which is going to bring all of us in the Western Hemispheres closer together. Already there are beginnings of a progressive women's movement in that land. The time was when the South American women lived exclusively within four walls of her home, and did not even do her own shopping or ever walk on the streets. Now many changes have come rapidly to her. In Brazil there are at least five great cities in which there ought to be soon some kind of work done for women. We are already planning to enter Rio Janeiro, with its million or more inhabitants, and San Paulo, with its 600,000 inhabitants. Women are beginning to enter the business world. In both these cities there are several hundreds of women now employed in telephone centrals. Even the banks have anywhere from six to twenty women clerks, and the number of women entering the higher educational institutions is steadily on the increase.

Industrially women's work is just beginning. Their entrance has been so recent that at the present neither wages nor hours of work nor factory conditions have been adjusted to meet their needs. In Rio Janeiro there is no place where she may have an opportunity to meet other women through the fellowship of a social club.

The Association has the unique chance to start the first center for women in the city.

In San Paulo we are facing a work for students, as many of them come from the provinces round about to study in the normal schools. Our work for them should include a hostel, because there is literally no place where a woman may live in either of these cities outside of her own family, unless she is a younger girl studying in a convent. There are women of the finest moral leadership who are ready to stand back of her work in both of these cities. Some of them single handed and alone have tried to work for the women of their city, but have needed some force to draw them together and unite them for a common purpose.

In Montevideo, the heart of that most progressive country, Uruguay, there is also the greatest need for a city Association. There is adequate backing for it among the fine women who are residents there, and business women and women in society alike are impatiently waiting for us to show them the way. They have never had a chance to see what a Y. W. C. A. can be like, but all they know is that they want something for their women and girls that shall be like the Y. M. C. A., which has a flourishing Association there. The heads of business firms are hindered from employing as many women as they would like, because there is not in the entire city a club or residence for girls who may be living away from home. In this city there is endless opportunity for educational and vocational work for girls which shall prepare them for self-support. There is also a great need here, as in Brazil, for some place where the social life of the women and girls can be developed, for at present outside of their families and a few exclusive groups there is not a possibility for what we would call a general social life in the city of Montevideo.

As we cross the river to the Argentine, we enter the great city of Buenos Aires, with its million and a half of inhabitants, and the meeting place, literally, for all nations on earth. Here our one Association has struggled for twelve years to maintain itself with no sort of quarters which were adequate to the situation. The new building which will soon be under way and in which the people of the city are heartily cooperating will open many new avenues of service and demand a work adequate to the needs of this great metropolis.

Buenos Aires is also the center of great industrial and student classes. Scarcely any country in the world is as progressive in its student spirit as is Argentine. They have control, even in the administration of the university and there are many hundreds of women now pressing into higher education, which only a few years ago was almost unknown throughout the city.

It is literally possible to influence almost every country of the world via Buenos Aires. The connection between this city as well as all South American cities, is very close, and if we enter the open doors of South America we are surely helping in a great advance in Europe.

As one crosses the mountains of Chile, one comes into a country of extraordinary beauty, with its snow-capped mountains and its progressive people. There are probably more women in Chile in institutions for higher education in proportion to the population than in any other country, and student life is powerfully organized.

At Santiago the capitol and seat of culture, we have been besieged by the educational, political and social leaders of the city to do something toward the establishment of an Association for women. Already in the city there is a most interesting women's club, the first of its kind in South America, and carrying on a most worthwhile service. Even the leaders of this club unitedly

urge that some organization like our own should enter in quickly to help direct the thinking of the women who are just reaching out for something more in their lives.

In Valparaiso, the great seaport on the western coast, a large group of business women besieged the Y.M.C.A. and insisted on being organized into a club because of the dire need for better living conditions and for some sort of educational and social interest in that great city. We could organize a city Association there to-morrow which would have the patronage of all the best elements in the life of the city. Almost every business house has woven in its employ, not only Chileans, but also women of foreign birth, and the need is very great.

The same conditions are beginning to show themselves in Bolivia and Peru, though the immediate necessity for work there is not so pressing as in these other cities.

There is likewise a supreme chance given the Association to minister to the spiritual needs of South America. The great proportion of thinking people who are in business, in professional life, in student life, and in literary life, practically call themselves agnostics. On closely questioning, we find that they are agnostic so far as ecclesiastical systems go, but are not so far as the needs of their inner life are concerned. It is possible to do a great work in the religious life of countless women in this continent if we have secretaries who can give themselves to this service. There are many thousands of women whose lives have not been influenced either by Catholicism or Protestantism, who are sheep without a shepherd, and for whom the great appeal is the social passion for bringing the Kingdom of God through a sense of brotherhood and a moral responsibility for bringing into life of humanity new hope and courage.

South America must have the opportunity not only to have Christian Associations there, but the Associa-

tions in North America must do more than has yet been done to bring the ideals of America into the lives of thousands who come here as students. We cannot escape the influence of South America upon our North American life. It will increase as the days go by, and we owe it to them not only for our own sakes but for their sakes to give the best in our North American life to them, that the idealism of a Christian democracy may be perpetuated in the Western Hemisphere.

Bertha Conde, September, 1919.

*Extracts from Mrs. Ida Clyde Clark's Report on Her
South American Survey. July, 1919*

In South America there are possibly 20,000,000 women, and with regard to our responsibility toward them they may be divided, roughly, into three classes, the *home women*, the *working women*, and the *women students*.

THE HOME WOMEN

First, there are the millions of *home* women, rich and poor, who are suffering under the fearful handicap, whether they are conscious of it or not, of a standard of morals that is shockingly low, a system of education that closes the door of opportunity to them at a time when they should be most ready to enter it, and a code of laws that offers no sort of protection either regarding ownership of property, control of children, or any of those things that are vital to the welfare and happiness of women.

It should be borne in mind that in speaking of South America we are speaking of a dozen separate republics, each with its separate laws and customs, and in some of these countries fairly good and equitable laws exist.

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I found in every country evidences of an awakening, and while there is neither co-ordination nor organization, I found here and there groups of women who are beginning to see the light, and who, in one way or another, are trying to express themselves. The world is much more of a neighborhood now than it has ever been before. News of the activities of women in countries heretofore remote, is sifting into South America and the germs of progress and of advancement are taking root. In one place we find it flourishing among the high-class women and in another place among the middle classes, while in Peru women of the lower classes are joining with the men in protesting

against intolerable conditions. But fundamentally the leaders are actuated by the same impulse.

I have a strong conviction that it is a duty laid heavily upon the Young Women's Christian Association to bring to the situation its program of socialized religion and to make articulate the ideals toward which the thinking women of South America are, consciously or unconsciously, striving. One by one the pieces are being fitted into a structure whose torrets will never rise to their proper height unless they rest on a foundation that is purely and unmistakably Christian. The Young Women's Christian Association is the only woman's organization in the world that is fitted to give to the woman movement in South America the impetus that will sweep it surely and permanently out to the open sea of woman's greater opportunity and woman's broader usefulness. If it fails, in the degree or in the quality of its effort at this critical moment, it will not only be neglecting a privilege, it will be shirking a responsibility.

* * * * *

One incident showing that there are signs of restlessness among the best women of Latin America: I met at the home of a leading woman a number of charming, cultured women. They were greatly interested in having me speak to them of what women of North America were doing, and I was able to tell them of the work of the Young Women's Christian Association and of how the Government, in the necessity that rose out of the war, made that organization one of the six organizations comprising the Commission on Training Camp Activities. Later this lady of Chile was showing me through a beautiful palace and at last we came to the handsome chapel where the family worshipped. Many candles were burning on the exquisite altar and paintings of great value adorned the walls. I remarked on the impressive beauty of the room

and she said, with a pathetic note in her voice, "Ah, Senora, but I have realized for some time that it doesn't mean anything! Think how much more worth while are the things about which you have been telling us."

WOMEN WHO WORK

The second class of women whom we must consider in dealing with South America are the women who work, and they are far more numerous than we realize. In Rio de Janeiro alone there are said to be 25,000 for whom nothing is being done. There is no profession or calling into which South American women have not entered in large numbers, and these numbers are increasing rapidly. There is scarcely a place in all South America where a business or professional woman can go alone and get a noon-day luncheon, although every few doors places are provided where men go and drink coffee at all hours of the day.

The situation concerning trained nurses in South America is appalling. It is bad enough that there should be no private nurses, but even in the large majority of the hospitals, the nursing is done by Sisters of Charity who have had no professional training. But we cannot conscientiously encourage women to take up the nursing profession in a country where there are no decent places for them to live and where they are surrounded by every form of danger.

The cities of South America are over-supplied with school teachers, and there are not enough to supply the country districts. This is largely because there is no way in which a woman alone can live in that country.

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Of the need for the work of the Association for the large and growing class of working and business women I feel that it is wholly unnecessary for me to speak further. The scope for the work in this field is unlimited.

THE WOMEN STUDENTS

I presume it is hardly necessary for me to dwell on the very ripe field for Association work among the student class of South America. It is here that probably the greatest possibility for successful work of the immediate future lies.

It is undoubtedly from this class that the leaders of the future must come and the importance of the field cannot be over-stated. It has been said that from ninety to ninety-five per cent. of the students in the universities are in a state of unbelief and I have no doubt but that is true. When we consider this fact, and when we realize that the women who are now studying in the universities of the country are destined to be leaders among the women of tomorrow we know that we cannot neglect work among women students in South America and be true to our great responsibility of the future.

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*A. Hyatt Verrill in "Getting Together with
Latin America."*

"In fact, a large part of what we think we know about South America is utter nonsense and the first thing we must do is to unlearn nearly all our accepted ideas of South America and its inhabitants. So let us cast aside all prejudice, all traditional foolishness and, with an open mind, consider the facts as they are and not as we would wish them and try to see wherein we have so signally failed to establish the mutual confidence and friendship, the brotherly relations and the lucrative commerce and business which should exist between the northern and the southern continents and then, having analyzed this side of the question, we may better understand what we may do in the future."

SOUTH AMERICA

Three republics in South America (Brazil, Argentina, Venezuela) are larger than the United States of America.

The cities of the Americas are, in order of their size, New York, Chicago, Buenos Aires, Philadelphia, Rio de Janeiro.

The one Y. W. C. A. boarding home in South America accommodated in one year a succession of 617 women of 16 different nationalities.

Rio de Janeiro has over 15,000 women workers.

THE Y. W. C. A. IN SOUTH AMERICA.

9 Secretaries.

2 Secretaries in Brazil with a field larger than the whole U. S. A. Centers—Buenos Aires, Montivideo, Rio de Janeiro.

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A book devoted to promoting a more sympathetic and intelligent conception of South American characteristics and ideals.

SOUTH AMERICAN PROBLEMS*Robert Speer*
THE SOUTH AMERICANS*Hale*

Bobbs-Merrill Co., 1907.

History of the South American republic—their history and progress—with special reference to their commercial relations with the United States.

LATIN AMERICA*Brown*
Fleming Revell Co.

This book makes the spiritual needs of the South Americans very real. Their struggle for political and religious liberty is vividly told.

GETTING TOGETHER WITH LATIN AMERICA.....*Verrill*
Dutton Co., 1918.

A book written to further our trade relations with South America through a dissemination of information about South American peoples.

SOUTH AMERICA*Neely*
A Mission Field—Its Missionary problems.

Young People's Movement of U. S. and Canada, 1909.

The author reveals the religious conditions of South America and urges greater zeal in promoting Protestant missions.

ANCIENT PEOPLES AT NEW TASKS*Willard Price*

Missionary Education Movement.

Chapter I deals with the industrial conditions in South America and contains a plea that we shall not permit South America to repeat the industrial mistakes of the United States.

